Flowers for the Women Wearing Veils

A Collection of Addresses to Women
by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifat-ul-Masih II[ra]

VOLUME II

Al-Azhāru Li Dhawātil-Khamār

Orhnī Wāliyoń Kei Liye Phūl

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Volume II

A Collection of Addresses to Women

Delivered by
Hazrat Mirza Bashir-ud-Din Mahmud Ahmad,
Khalifat-ul-Masih II[ra]
After the Creation of Pakistan

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Volume II

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Our heartfelt thanks goes to all those who contributed to this project. The translation work for this volume of addresses to women by Khalifat-ul-Masih II[ra] was initiated in 2007 under Dr. Shanaz Butt, who served as Sadr Lajna USA 2000 - 2010. Sadiqa Mian took on the project initially serving as Translations in-charge assisted by Sadia Munir and Nadia Ahmad. There were many volunteers at this stage too numerous to list, who helped with translations. The reviewers of the initial project included Aasilah Faheem, Dr. Amtul Ahmad, Dr. Aziza Rahman, Mubarika Shah, Sadka Ahmad, Shazia Sohail, Tazeen Ahmad and Bushra Salam-Bajwa. The initial project was sent to Markaz for review in 2011 under Saliha Malik, who served as Sadr Lajna USA 2010 – 2018. Upon receiving extensive advice from Walakat-e-Tasnif in 2013, she appointed Nila Ahmad to rework the translation for a cohesive and integrated standard. Saliha Malik then served as Editor-in-charge from 2019 for the final copy and it was prepared for printing by Naila Kanwal Butt, member of Lajna USA Isha'at Department.

May Allah bless this work, and may it be a source of spiritual enlightenment and knowledge to all who read and reflect upon this vast treasure of invaluable advice given to women by Khalifat-ul-Masih II, Hazrat Bashir-ud-Din Mahmud Ahmad[ra], Amīn.

The Lajna Ima'illah (Assembly of the Maidservants of God) is an international Muslim women's organization, established by Hazrat Khalifat-ul-Masih II[ra], the second successor to the Promised Messiah[as], as a vital branch of the Ahmadiyya Muslim Community. The Lajna Ima'illah's objectives are to serve the spiritual and intellectual development of Ahmadi Muslim women, to enable them to raise their children in the practice of Islam and to serve humanity through beneficial programs.

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيمِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

نَحمَدُہ وَ نُصَلّي عَلیٰ رسُولِہ الکَرِیم

وَعلیٰ عبدہ المسیح الموعُود

خُدا کے فضل اور رحم کے ساتھ

ھوالنّاصر

I seek refuge with Allah from Satan, the rejected.
In the name of Allah, Most Gracious, Ever Merciful
We praise and invoke blessings on His Noble Messenger
And His servant, the Promised Messiah
With Allah's Blessings and Mercy
He is the Helper

بہر اعلائے دین مصطفوی وقف پیری تیری شباب ترا
دے خدا اجر بے حساب تجھے ہم پہ احساں ہے بے حساب ترا

For the utmost progress of the religion of Muhammad[sa]
You have devoted your youth and old age
May Allah bestow countless rewards upon you
Your favors are countless upon us

Hazrat Mirza Bashir-ud-Din Mahmud Ahmad
Khalifat-ul-Masih II[ra]

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Abbreviations

The following abbreviations have been used in superscript. Readers are urged to recite the full salutations:

sa — *sallallāhu 'alaihi wa sallam*, meaning 'may the peace and blessings of Allah be upon him' is written after the name of the Holy Prophet Muhammad[sa].

as — *'alaihis salaam*, meaning 'may peace be upon him' is written after the names of Prophets other than the Holy Prophet Muhammad[as].

ra — *radiyallahu 'anhu/'anha/'anhum*, meaning 'may Allah be pleased with him/her/them' is written after the names of the Companions of the Holy Prophet Muhammad[sa] or of the Promised Messiah[as].

rh — *rahimullah ta'ala* meaning 'may Allah shower His Mercy upon him' is written after the names of deceased pious Muslims who are not Companions of the Holy Prophet Muhammad[sa] or of the Promised Messiah[as].

ab — *ayyadahullahu ta'ala bi-nasrihil-'aziz* meaning 'may Allah be his Helper' and is used at the mention of the current Khalifa[ab].

Glossary

Ādamī	A person from Adam / human beings
Ahadith	Plural of *Hadith,* i.e. sayings of the Holy Prophet[sa]
Al-Fazl	A publication of the Ahmadiyya Community
Amīr-ul-Mu'minīn	Leader of the believers
Anjuman	Governing body / office in charge of the administrative affairs of the Community
Ansar	Muslims of Medina / helpers
Bai'at	Pledge of allegiance at the hands of a Prophet or his Successor
Burqa	Outer garment / covering according to Islamic Purdah
Chanda	Donation(s) / financial sacrifice
Dars	Religious Lecture(s)
Doli	A curtained carriage carried by men to transport women
Hadith	Saying of the Holy Prophet Muhammad[sa]
Hazrat	His Holiness / Her Holiness
Hijrah	Migration from Mecca to Medina
Howdah	A curtained seat set on a camel or elephant
Huzoor	Your Honor / Holiness, His Honor / Holiness
Ijtema	Gathering / refers to gatherings of the women's auxiliary
Imam	A person who leads the prayers / leader
Insaan	Human (lit. two loves)
In Sha'Allah	God willing
Islam	Peace, purity, submission and obedience to the will of God
Jumu'ah-tul-Wida	The last Friday of the month of Ramadhan
Jalsa Salana	Annual Convention of the Ahmadiyya Muslim Community
Jama'at	Community / Ahmadiyya Muslim Community
Jihad	Striving to attain nearness to God/ struggle against evil inclinations/ fighting in self-defense against an enemy
Kalima Shahadat	Declaration of Islamic Faith
Khalifa	Caliph, successor, vicegerent
Khalifa-e-Waqt	Khalifa of the time

Khalifat-ul-Masih	Khalifa / Successor to the Promised Messiah
Khātamun-Nabiyyīn[sa]	Seal of the Prophets[sa]
Khilafat	System of Caliphate: the successorship to the Prophet
Kuffaar	Disbelievers of God and His message
Labbaik	We are present / ready to serve
Majlis-e-Mushawarat	An assembly of Jama'at representatives for mutual consultation
Marasi	Village entertainer / street singer
Markaz	Headquarters
Ma Sha'Allah	What God has willed, spoken as a token of appreciation
Maulvi	Religious cleric / may be an earned degree holder
Mihrab	Where the Imam stands to lead the Prayer
Mubai'een	Those who have taken the pledge of initiation
Muhajireen	The emigrants from Mecca
Munafiqeen	Hypocrites
Mehr	Money a husband gives to his wife upon marriage
Muhsin	One who bestows favors
Nafs	Life / that which breathes
Na'ūdhu Billah	We seek refuge with Allah / God forbid
Nur	Light / enlightenment
Pir	Spiritual leader
Purdah	Islamic concept of modest covering
Sahabiat	Female companions of a Prophet[sa]
Salaam	Greeting of peace
Salāt	Formal prayer
Shariah	The Islamic Law
Shirk	Associating partners with God
Subhanallah	Glory be to Allah / an expression of wonder and gratitude
Sunnah	Blessed practices / actions of the Holy Prophet[sa]
Tabligh	Propagation of the faith
Umm-ul-Mumineen	Mother of the believers /i.e. wives of the Holy Prophet[sa]
Waqf-e-Zindagi	Lifelong devotion to religious services for the Ahmadiyya Muslim Community
Waqif-e-Zindagi	Life devotee of the Ahmadiyya Muslim Community

Foreword for this Edition

When Hazrat Musleh Mau'ud[ra] delivered his addresses and speeches in the early years, there was no concept of 'Lajna Ima'illah' and so the educational and spiritual standard of women was lacking. Hazrat Musleh Mau'ud[ra] countered this by empowering women through establishing Lajna Ima'illah as an organization in 1922, and nurturing its progress. Hence at many places Hazrat Musleh Mau'ud[ra], particularly in the early years, alludes to this reality and addresses the women to ignite a sense of honor amongst them so as to awaken the desire to become more empowered and less reliant on men for their religious understanding.

Furthermore, Hazrat Musleh Mau'ud[ra] recognized the importance of re-establishing women's status in the community according to the true teachings of Islam during these years. He helped them to realize that God has given them their rights and they must come forward to participate in the service of religion alongside the men, and the Jama'at could not progress without their equal involvement. In this way, the women learned to advance themselves by utilizing their hidden capacities as they took up the responsibilities that were required of them.

May these addresses continue to uplift women of every age and help them to recognize their potential educationally and spiritually. May they always be ready to serve the Jama'at in striving to please Allah and in doing so come near to Him, *Amīn*.

Saliha Malik
Editor-in-charge

Al-Azhāru Li Dhawātil-Khamār

Orhnī Wāliyoń Kei Liye Phūl

Flowers for the Women Wearing Veils

Volume II

Address to Lajna Ima'illah Karachi

Delivered by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifat-ul-Masih II[ra]

Karachi
March 18, 1948

Profound Relationship between Conviction and Action

God Almighty has created human nature in such a way that it tends to pay more attention to those things which are certain. As conviction increases, one's deeds progress, and as one's conviction lessens, one's actions also regress; except in the case of those people who are lazy and negligent in their work. For otherwise, conviction is such a thing which is deeply tied to action. No one deliberately takes a vial of poison, no one knowingly pokes his hand into a snake's nest, and no one intentionally walks into a lion's den. No one deliberately falls off the top of a tall building. People who commit suicide are exceptions, for they wish for their own death. Aside from them, people do not intentionally undertake anything which would result in their death; if it occurs by accident, then that is another matter. For example, some people sleep on a roof which has no walls; the result is that while sleeping at night they accidentally fall off the roof and are killed. In villages, Muslims usually sleep on such roofs even though the Holy Prophet[sa] has very clearly forbidden sleeping on a roof which has no walls.

However, because this guidance is disregarded, at times when people wake during the night for something or other, and they wish to go downstairs, instead of walking in the direction of the stairs, they walk towards the opposite side. Thinking they are descending the stairs, they take a step, fall to the ground, and at times die in the process. However, this happens by accident and is not a deliberate action. In the same way, sometimes a person unknowingly eats food which has been poisoned by an enemy and dies. This too is not deliberate [on the part of the person who consumes the poison] and is a mistake. Anyhow, if a person has knowledge that something is harmful for him, he will not commit such a mistake. We see this occurrence so often within human life that it can be

accepted as a reality or a rule. If we study the various actions and deeds of human life, every action is found to be more or less connected to conviction.

Death and Humans

However, there is one occurrence which is more certain and definite than anything else, but humans deal with it in a very strange manner. Not only do they appear unconcerned about this irrefutable reality, but they also give precedence to some rather unbelievable notions over this certain reality. This certain and inevitable occurrence is human death. No person in the world has ever escaped death. The Holy Prophet[sa] was the greatest of all human beings, however after having accomplished his assigned task in the little time he had in this world, even he[sa] passed away. Muslims in general believe that Hazrat Jesus[as] is alive in heaven, but the Ahmadiyya Community holds the belief that Hazrat Jesus[as] has also passed away, and they believe the viewpoint of other Muslims to be wrong. In other words, there was only one person that one could look at and raise doubts that human life may be unlimited. However, the Ahmadiyya Community has proven that that person is not alive and has in fact passed away.

If Hazrat Jesus[as] were alive, then it could be assumed that just as Hazrat Jesus[as] is still alive, then perhaps some other Zaid or Bakr [hypothetical names] could also live indefinitely. However, the Holy Qur'an has proven that the only person assumed to have escaped death and is thought to sit up in heaven, has died just like everyone else in this world. In fact, there exists not one single example which proves that a person can escape death. However, I see that people in general are indifferent and unmindful of this matter. This [death] is the only thing which is certain and inevitable, but people prepare the least for this.

Women prepare the evening meal, they plan for the morning breakfast, but neither the one who is meant to eat the food knows whether he will be alive until *'Asr*, nor does the one who cooks the food know if she will be alive until *'Asr*. Assuming that she will be alive when it is time for '*Asr* prayers, she prepares the morning breakfast and assuming that she will be alive in the evening, she prepares the evening meal. People prepare clothes for the winter and summer, expecting that they will be

alive in the next year. In East Punjab, millions of Muslims prepared clothes for the wintertime, but all those clothes had to be left behind [due to the partition of India and Pakistan], and those clothes fell into the hands of the Sikhs. Although, as certain as they could be, it still wasn't conclusive; rather it was doubtful.

Even though they were not fully certain [of future events], people still prepared clothes for the next winter. However, despite being certain that every person will die and most surely pass away, there are many people on this earth who make no preparation for their own death. The Holy Prophet[sa] said that the angels of God Almighty descend every night and whilst addressing the people they say, "O people! Bear children so that they may die; and build houses so that they may fall down and be ruined!"

This means that every child who is born will die, and any house which is built will fall down. However, despite all of this, people do not reduce their attempts to have children, nor do they desist in their efforts to build houses. They continue to have children and they continue to build houses. However, it never occurs to them that they should bring up their children in such a way that the lives they live are in fulfillment of the true purpose of their lives. It never occurs to them that they should build houses so that the name of God Almighty is proclaimed within them. After all, what is the real purpose of having children and houses? Only those children who establish a relationship with Allah are a source of blessings and likewise, only those houses in which Allah's name is invoked, are blessed. Unfortunately, no one pays any attention to these two matters.

Day after day, week after week, and year after year pass by until one day, the angel of death arrives and that person goes empty handed before God Almighty. Amongst those who pass away, there are both kinds of people; those who are loved by God Almighty and those who remain estranged from God Almighty. The Holy Qur'an states that at the time of death for some people, the angels come and say, "Come, hand over your lives so that we may put you in hell." To others, the angels come and say, "Glad tidings to you. Allah, your Creator, sends you the message of peace and He has opened the doors of heaven for you."

In short, death is inevitable and certain. It is not linked to faith; it cannot be said that death is a certainty within one particular belief, while it is not in another belief. Everyone believes in death. Those people who follow a religion they even believe in a new life after death where they will be rewarded or punished by God Almighty according to their deeds. Christians, Hindus, and Muslims all hold this belief. But at the moment I am addressing Ahmadi women. Although I am aware that some other ladies are attending this Jalsa, they are still Muslim and as far as Islamic principles are concerned, our beliefs are the same. They believe in the Holy Qur'an and we also believe in the Holy Qur'an. The Holy Qur'an emphasizes that one's real life will begin after death and this present life is simply in preparation, akin to a child going to school. A child does not start school with the intention of staying in school for the rest of his life. Or, that after he completes his schooling, he will not have to take up any employment. A child is sent to school to prepare him for the life to come, so that he is prepared to face the future as a successful General. In the same way, if there is any truth in there being a life after death, then we must consider our present life to be equivalent to the time spent in school. Be certain that our real life actually begins after our death, just as a schoolboy's practical life is considered to begin when he finishes school.

The Holy Prophet's[sa] Example

Who can be closer to God Almighty than the Holy Prophet[sa]? Who else proved through his actions, that he was ready to sacrifice his every belonging and every desire for God? Despite this, we see that the Holy Prophet[sa] so diligently prepared for this day. Hazrat A'ishah[ra] relates that even when the Holy Prophet[sa] had grown older and was over the age of sixty, he would rise in the middle of the night for prayer and would stand before God Almighty for so long that his feet would swell. Hazrat A'ishah[ra] says, that when she saw this, she was overwhelmed with sympathy. One day, having become agitated she asked him, "Why do you make your life so difficult? You stand up for so long during your worship in Salāt that your feet swell up and you are overcome with weakness. Has God Almighty not forgiven all your past and future mistakes and has God Almighty not assured you through revelation that he is pleased with you?" Hazrat A'ishah[ra] relates that the Holy Prophet[sa] responded, "A'ishah[ra], you are right. Allah has showered many blessings upon me, and it is also true that Allah has blessed each and every act of mine, but O A'ishah[ra], when

Allah has given me so much, am I not obligated to be thankful to Him?" The Arabic words are:

أَلَّا أَكُونَ عَبْدًا شَكُورًا

"O A'ishah[ra]! Is it only Allah's responsibility to be '*Muhsin*' [one who bestows favors]? Does it not behoove a man to fulfill his responsibilities as well?"

A personage such as the Holy Prophet Muhammed[sa], despite his exceptional sacrifices and his strong loving bond with Allah, still felt the need to rise at night and stand before God Almighty for so long that his feet would swell. He worshipped during the day and made himself worthy of meeting God Almighty. So, is there any other person who could unfetter himself of these responsibilities?

I ask you ladies, are you living according to the exemplary life of the Holy Prophet[sa]? Can you say that most of the days of your life are spent in improving yourself for your next life, which is the only true life? Or are they more often spent in performing worldly tasks? Islam is not from among those religions which teach monasticism. It is clearly stated in the Holy Qur'an that there is no commandment for monasticism in Islam. In fact, in Christianity and Hinduism, where monasticism is found as a teaching, even there [the Holy Qur'an] states that the command to do so was not sent by God but was invented by them.

Whatever the case, Islam is one of those religions which says that you certainly can take up worldly jobs. Islam does not prevent anyone from taking up employment if they need to; Islam does not stop someone trading if they need to; Islam does not stop anyone from working in any industry if the need arises. Islam does not command a woman to forego her household work. It does however require that everything must be afforded its due level of priority.

For instance, as a woman, when she is rearing her children she is not absolved of all her other work. For example, if she is poor, she is not excused from preparing meals or if she is well-off, she is not exempt from having the meals prepared [by someone]. Raising children does not allow her to neglect her duties to her relatives and friends.

Similarly, Islam does not say you should spend the entirety of your lives solely in Salāt, nor does it ask you to forget all of your worldly obligations. Islam not only allows these [worldly] activities, but also emphasizes their importance. It stresses their importance so much so that once Hazrat A'ishah[ra] told the Holy Prophet[sa], "O Messenger of Allah! Today a poor Bedouin woman visited me with her two daughters and seated herself next to me. She sat one daughter on her right side and the other on her left and asked me for something to eat. O Messenger of Allah! At that time, there was nothing in the house, but when I got up to look, I found one date. I gave it to her. O Messenger of Allah! She put that date in her mouth and I thought she was going to eat it herself. Instead, she broke it into two halves with her teeth and gave one half to the daughter on the right and one half to the daughter on the left." Upon hearing this, the Holy Prophet[sa] said, "A'ishah[ra], Allah has told me that if a person has two daughters and raises them well, then due to that person showing love to the daughter and righteous training, God Almighty grants Paradise to such a person."

Therefore, observe how raising children, which is found inherent in a woman's nature, becomes itself an act of great virtue. Mothers do not nurture children because of religious laws; an atheist woman raises her children, as does a sinful woman raise her children. Even though it is a natural instinct, the Holy Prophet[sa] says that if a woman raises her daughters and makes them into decent citizens in order to gain the pleasure of Allah, she earns Paradise.

The Significance of Salāt in Congregation

In short, God Almighty does not stop you from your worldly tasks, but what He does command is for you to spend some time in His worship and seek His pleasure through good works. For instance, the most important duty Islam has appointed us is our five daily prayers. Nowadays, not even all the men offer their Salāt, and the condition of women is even worse. Some women believe that if they offer even a few prayers in a year, it is enough for their salvation. Others have devised the theory that if they have the opportunity to attend *Jumu'ah-tul-Wida* [the last Friday in the month of Ramadan], it makes up for the prayers for the rest of the year. Some others are under the misapprehension that if they have pledged allegiance to a *pir* [spiritual leader], the *pir* will assume their

burden on the Day of Judgment and they will be safe from any accountability.

Khalifat-ul-Masih I[ra] of our Jama'at, his sister was the follower of a *pir*. Once, when she was visiting Hazrat Khalifat-ul-Masih I[ra], he said, "Dear sister! You are very careless regarding your Salāt. What will become of you?" She said, "The *pir* whom I follow says that since I have pledged allegiance to him, he is responsible for me, and I need not worry about anything." Hazrat Khalifat-ul-Masih I[ra] replied to his sister, "Ask your *pir* how will we respond when God questions us on the Day of Judgment?" She replied, "Fine. When I next visit my *pir*, I will certainly ask him regarding this."

Sometime later, she came back to visit Hazrat Khalifat-ul-Masih I[ra]. He asked her, "Did you ask your *pir* about the matter we discussed?" She answered, "I asked the *pir* your question. When I asked him, first he replied, 'It appears that Nur-ud-Din[ra] (his name was Nur-ud-Din) has taught you this mischief, but bear in mind that you need not worry about anything when God questions you. I will stand up and say that I am responsible for you, and you will enter heaven right away.' I answered him, '*Pir* Sahib, when it is your turn, what will you say?' The *pir* replied, 'When God questions me and asks me to come forward and give my account, I will answer assertively, O Allah! Was the sacrifice offered by Hazrat Imam Hussain[ra] at Karbala not sufficient because we are still troubled [by this]? Upon hearing this, the angels will clear my way and I will enter Paradise'."

In short, people have invented all kinds of excuses to escape the limits of *Shariah* [Islamic law]. Alas, did the Holy Prophet[sa] and his companions[ra] not have worldly responsibilities? Yet, the Holy Prophet[sa] and his companions[ra] gave up nearly all of their worldly commitments, so that they could immerse themselves in religious works. They were farmers but very much limited the time they spent farming; they were traders, but they spent minimal time doing business. They had to fight four or five battles every year, and for each battle, they traveled fifteen to twenty days. At the end of the day who were the companions[ra] who accompanied the Holy Prophet[sa] to fight against the enemy? They were the same traders and farmers, whose livelihood depended on trade and agriculture. Despite this, whenever Allah called upon them, they would immediately leave

their work and set out for *jihad* [fighting in self defense against an enemy]. The time they spent in *jihad* can be estimated from the fact that they fought four or five battles each year and each battle lasted two to three weeks or more, including the actual fighting and travel time. Now you may all estimate how little time they had left to fulfill their worldly responsibilities. They also had families and wives and children. In spite of the time they were compelled to spend [in *jihad*], they were still very regular in performing their Salāt and fasting.

Regardless of what they did, I say to Ahmadi women that you have pledged anew to bring Islam back to life. If this pledge is sincere and not hypocritical, then you will have to shape your whole life in accordance to your pledge. Islam is already heavily criticized by its enemies. Islam is already the target of our enemy's arrows. Islam is already the target of thousands of taunts and criticisms, so if you show any weakness [at this stage], you will bring Islam into further disrepute. If you truly cannot act upon Islamic teachings, then it is better for you to leave this movement (Ahmadiyya Jama'at), rather than be the cause for damaging the reputation of Islam. However, if you truly and sincerely believe that the movement is truthful and you genuinely, not superficially, believe that you have recognized the truth sent by God Almighty and believe it necessary for your salvation, then it is your duty never to be any cause for dishonor to the Jama'at. It is essential that you present yourself as such an example of Islamic life through your faith, actions, sacrifices, and devotion to God that everyone around you is forced to accept the fact, that even in this materialistic world, one can give precedence to faith over worldly matters and that Islamic practices can be implemented and there is no command which imposes a burden upon people.

I am astonished to see that some Ahmadis who have been part of the Jama'at for years are indolent in practicing Islamic commands and there is an aura of listlessness in their spirituality. In contrast, there are some European Ahmadis who have joined the Jama'at for only a short time, yet they practice Islam with such sincerity and zeal that they are a delight to behold. Although, Ahmadis in India or Pakistan live in a very different environment from the European Ahmadis; a European Ahmadi lives in an atmosphere that lacks the spirit of religion, but still they harbor a passion to carry out Islamic teachings.

During the last war [World War II], a British man by the name of Bashir Orchard, became Ahmadi. On his first trip to visit me in Qadian, his thoughts were of the view, 'I will invent a new religion.' He said that he had studied Islam and had found many good points and his study of Hinduism had also yielded some fine teachings. He wanted to find a new way where he could combine the good points from all religions. I continued to explain to him, but he was not satisfied.

Sometime after he left Qadian, I received a letter from him saying that he had accepted Islam. I was surprised, as he had not been satisfied with any one religion. Later, when he came to visit me, he told me the whole story. He said, "While I was living in Qadian, I did not realize the significance of the atmosphere in the duration of my stay. During my seven to eight days' stay in Qadian, I did not consume any alcohol, but when I reached Amritsar, I felt the desire to drink. There, I met up with some English friends and went to a dining hall where my friends ordered alcohol and so did I. It then occurred to me that I had refrained from drinking alcohol for the past seven to eight days and it had not bothered me, so there would be no harm in refraining from it for a few more days. Therefore, I cancelled my order. This was the first change which occurred within me. After that, I consistently avoided drinking. When I went back to the army, my English friends made fun of me and said, 'We will see how long you can avoid drinking.' Their challenge strengthened my resolve not to drink and gradually my desire to drink faded away. I realized that this blessing of foregoing alcohol was entirely due to my stay in Qadian. I then began to study Islam and Ahmadiyyat more intently and its truth became apparent to me, and I accepted Islam." Then he [Bashir Orchard] was transferred to Rawalpindi. There, his British friends consistently hassled him and attempted to turn him back by various means, but by the grace of Allah he became more and more steadfast in Islam. He began to regularly offer Salāt and even grew a beard. At this, the English people began to give him an even harder time.

At times, they would ridicule his prayers and at other times, they would object to his beard. They would even pick fights over food. Finally, he left his job and dedicated his life in the service of Islam. Now he is preaching Islam in England and he only receives food and clothing [from the Jama'at]. The present state of this person is that he wakes regularly for *tahajjud* [voluntary prayer observed before dawn] prayers, is regular

in offering congregational Salāt, and spends a great deal of time in prayer (Du'a). He has grown a beard and other than the color of his skin, no one can tell that he is an Englishman from his appearance. In fact, people tend to assume that he is a born Muslim. If a European man can transform his life, become regular in his prayers, observe *tahajjud*, and follow Islamic teachings with great pleasure, then why cannot someone from India or any other country do the same?

Europe is the kind of place where materialism prevails on all fronts. If Europeans living within such a materialistic background can bring about a drastic change, then why cannot Ahmadi women from India bring about a change within themselves? Why cannot Indian men transform themselves? I think this negligence is due solely to lack of intention and that is because they have forgotten their death.

Honor Your Words

It is a fact that most people think that there is no life after death or they are under the misapprehension that as they have verbally accepted Islam and have declared their acceptance of the Prophet of God, Muhammad[sa], they have *Na'ūdhu billāh* [God forbid] done a great favor to Muhammad[sa] the Prophet of God and thus they are deserving of Paradise. These are some of the excuses they hide behind to avoid practicing the Islamic commandments, but I warn you that these excuses are useless. A truthful person is one who honors his words. When a man and a woman say that they are Muslims, it is tantamount to their declaring that they will obey every command of the Holy Qur'an and will refrain from whatever it forbids. This is what each and every Muslim pledges, but how many among you fulfill this? Has such a thing ever occurred in the world, that a servant breaks his contract, and his master is pleased with him? If the master finds even the smallest mistake, he severely admonishes him. Then how can Muslims expect to continue to disregard the commands of God Almighty, while remaining safe from His wrath?

I remember a well-known historical incident. Hazrat Junaid Baghdadi[rh] had a disciple [Shibli], who himself was famous within Islamic history. He came from a good family and was appointed governor of a province by the government of the time. However, he was an extremely cruel and unjust person and there was a public outcry against his tyranny.

Once he was in the court of the king when a general came to see the king. At that time, a battle had taken place against Iran and the Baghdadi army had won. The king had summoned the general to honor him with a robe of honor as he had conquered a country, which for years had been a thorn in his side. Unfortunately, the general was suffering from a cold that day and he had forgotten to bring his handkerchief. When the king presented him with the robe of honor, he donned it and stepped forward to greet the king. At that moment, he sneezed, and mucus flowed from his nose. The general searched his pocket for a handkerchief but not finding one, furtively cleaned his nose with the hem of the robe. Unfortunately, the king's gaze fell upon him at that very moment. As soon as he saw that the general had wiped his nose with this robe of honor, the king grew furious. He shouted that the general had insulted his gift and commanded the general to take off the robe and be removed from the court in disgrace. At that time, Shibli was also present in the King's court.

Upon hearing this, Shibli began to sob uncontrollably. The king inquired, "Why are you crying?" Shibli stood up and said, "My Lord, please accept my resignation. I can serve you no longer." The king attempted to convince him to stay, but Shibli only replied that he no longer wished to stay. The king asked, "Alas, what is the reason for this resignation?" Shibli replied, "This general, with whom you had an audience today, worked very hard to strengthen your kingdom and fought many wars throughout the year. Every morning, his wife would awake in the fear that she might become a widow by night. Every night, she went to bed, her heart trembled in fear that in the morning, she might receive news of her widowhood. Every morning, his children thought perhaps today is the day we will become orphans, and each night they went to bed with the thought that the next morning might bring news of their being orphaned. After sacrificing so greatly, when he returned, you honored him by gifting him some clothes. And then due to an illness, which was beyond his control he sneezed and unexpectedly his nose dripped. As he had forgotten to bring his handkerchief, he wiped his nose on that expensive robe. This act enraged you so greatly that you ordered his robe be removed, only because he misused the robe." Saying this, Shibli broke down again and cried, "O King, God has also blessed me with a robe of honor. He has given me human capabilities and He has given me intelligence. He has also blessed me with a nose, ears, eyes, mouth, tongue, and other organs. This general earned this robe of honor through

great service, but God Almighty has granted me this robe without any hard work or sacrifice on my part. The general only wiped his nose with his robe, but I have misused this robe so badly that it is unrecognizable. I am so disturbed, for I wonder what will happen to me when I am brought before God Almighty. The reality has dawned upon me; I am not willing to continue in this service. Please accept my resignation."

After this, Shibli visited many holy men and told them he wished to repent but since he was known for his cruelty, every single person he visited told him that it would be impossible to accept the repentance of such a person. Finally, he went to Hazrat Junaid Baghdadi[rh], who was considered the father of all the saints. Shibli said to him, "I have come to you because I wish to repent." He [Hazrat Junaid Baghdadi[rh]] replied, "Yes, the door of repentance is open for everyone, but you will have to agree to one condition in order to discover whether your repentance is sincere or mere show." Shibli requested, "Please tell me the condition; I will not hesitate in accepting it." Hazrat Junaid Baghdadi[rh] replied, "The condition is that wherever you have been governor, you must go back and knock on each and every door and ask for forgiveness for your cruelties, so that it becomes apparent to all that you are now ready to live a penitent life." Shibli answered, "Yes, I will accept this condition." Perforce, he went back to the areas where he had governed and sought forgiveness from all the people in the town, from the lowest to the highest in rank, including slaves, street sweepers, and shoemakers. He knocked on each door and said, "I humbly seek your forgiveness. I committed great atrocities; however, I have no way to compensate for those injuries. I humbly beseech your forgiveness and I am ashamed and sorry for my past actions."

When he returned after seeking pardon from each and every person in the town, Hazrat Junaid Baghdadi[rh] accepted his allegiance, and later Shibli progressed so much that he became a high-ranking holy personage himself.

Thus, we must be mindful of the [metaphoric] robe God Almighty has given us and that when we are called before Him, we will be held accountable for the state of this robe. After all, one of these two things is a fact: either Islam is true, or it is false. If Islam is a true religion and if there is life after death, and if it is also true that the believers will reside

in Gardens of Eternity; then why does a person who believes in life after death not work a thousand times harder for the life in the hereafter, than he does for fifty or sixty years of worldly life? Even if one has to bear hardships in this life to ensure that one's hereafter is better, what value does this life hold when compared to the hereafter? That hereafter is eternal, while this life is at the most fifty to sixty years or seventy to eighty years long. The value of this life compared to the next does not even hold as much value as a minute holds within the life of fifty or sixty years. Is there anyone in this world who is distressed by one minute's hardship? Especially if he knows that after this one minute of difficulty, the rest of his life will be trouble free. Then what kind of person is he who gives precedence to the problems of this life and rejects the life of the hereafter?

Lack of Belief in the Afterlife

The truth is that Muslims do not fully believe in life after death because they do not study the Holy Qur'an. They verbally acknowledge it, but their actions reveal that they do not truly have any faith in the life hereafter. It is for this reason that in their eyes, actions are worthless. They feel it is enough only to act if an opportunity arises, otherwise God is the most Forgiving, and He will certainly forgive our faults. Without a doubt, our God is the most Forgiving God, but our God is not the destroyer of our faith. If we refuse to carry out the commandments of God Almighty whilst firmly believing in His forgiveness, it becomes the cause of destroying our faith. God Almighty has explicitly stated in the Holy Qur'an that after death, the true believers will see God Almighty. However, it says that [a believer's] sight will be prepared in this world. In other words, the believer's righteous deeds of this life will endow him with the sight to see Allah in the next life. Thus, it is not a matter of forgiveness; rather it is the matter of one's eyesight with which he will see God. If one does not possess the sight to see God Almighty, then how will they see God Almighty? God Almighty clearly states in the Holy Qur'an:

مَنْ كَانَ فِيْ هٰذِهٖٓ اَعْمٰى فَهُوَ فِى الْاٰخِرَةِ اَعْمٰى

[*"But whoso is blind in this world will be blind in the Hereafter."*]
(Holy Qur'an, Ch. 17: V. 73)

The one who is blind in this life will be blind in the hereafter also. This does not mean that the person who is physically blind in this life will

also be blind in the next life. It would be very unjust to keep a person blind in this life and then keep him blind in the next as well. It simply means that a person who does not develop a spiritual vision in this world will not be granted the sight of Allah. The sight of God Almighty is of such importance that if God Almighty were to say to a true believer that I [Allah] will grant you Paradise, but you will not be permitted to see my face or meet me, the believer would never be willing to accept such a paradise. In fact, disregard the one paradise: even if ten thousand paradises were granted to him, but the sight and presence of God Almighty was denied him, he would be unwilling to stay in such a paradise for even one moment. The real aim is to meet the Beloved. If a person does not attain a meeting with his Beloved, then what is the use of grand palaces and soft, cushioned beds? If a woman was ever told that in exchange for our murdering your child, we will grant you a grand palace, would any woman ever accept such a proposal? If no woman is prepared to live in the world's grandest palace in exchange for the loss of her child, then what kind of believer is he who says, "Even if I cannot see Allah, let me enter Heaven." Personally, I feel that even if you placed [a true believer] on the topmost peaks of the mountains within Heaven, even then he would never be satisfied with such a Heaven [if he could never see Allah]. Instead, he would say, "Let me meet my Allah, even if you must throw me into Hell."

After this, I wish to draw your attention towards the *Surah* I have just recited. It is a very brief chapter, but it is quite extensive in its meanings. God Almighty states:

إِنَّآ أَعْطَيْنٰكَ الْكَوْثَرَ ط

"Surely, we have bestowed upon thee an abundance of good."
(Holy Qur'an, Ch. 108: V. 2)

O Muhammad[sa], Messenger of Allah! We have blessed you with *kauthar* [abundance of good]. The meaning of *kauthar* is vastness and it also means:

كَثَّرَهٗ [Katharahu]

In other words, it means either great vastness or it means a great number of people. The Urdu word *aksariat* [majority] is derived from the word, *kauthar*.

God Almighty says:

إِنَّآ أَعْطَيْنٰكَ الْكَوْثَرَ ط

O Muhammad[sa], Messenger of Allah! We have blessed you with abundance.

فَصَلِّ لِرَبِّكَ وَ انْحَرْ ط

"So pray to thy Lord, and offer sacrifice"

(Holy Qur'an, Ch. 108: V. 3)

So, you must pray to God and offer sacrifices,

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ۝

"Surely, it is thy enemy who shall be without issue."

(Holy Qur'an, Ch. 108: V. 4)

It is your enemy who will be *abter*. The Arabic word *abter* means 'without male issue'. Usually, people translate this verse and the word *kauthar* to mean a fountain, which the Holy Prophet Muhammad[sa] will be granted in heaven. They translate the Arabic word '*wanher'* to mean that the Holy Prophet[sa] will sacrifice camels in celebration of Allah granting him *kauthar* in heaven.

There is no doubt that several *Ahadith* [sayings of the Holy Prophet[sa]] confirm that there will be a fountain in heaven, which will be named *kauthar*. But the question is whether the word *kauthar* used here [in this *Surah*] can be interpreted in that way. The meaning of a word is determined by the reference and context. For example, in Urdu the word 'ticket' is used to indicate a ticket for mail, a train ticket, a court ticket, and a horse carriage ticket. Thus, it may only be one word, but it is used in four different ways. If a person goes to a post office and asks for a ticket and the clerk hands over a train ticket, how foolish you would think that clerk to be. If a person goes to the train station and the clerk gives him a mailing stamp as a ticket, people would call him a foolish person. If you went to a booth and asked for a ticket and you were given a court ticket instead of a *taanga* [horse drawn carriage] ticket, you would laugh at his stupidity. Mayhap, the word *kauthar* signifies this and many of the *Ahadith* prove that the Holy Prophet[sa] will receive a fountain named *kauthar*, but the question is, does this verse indicate this meaning? The

wording here goes like this, "O Prophet! We have granted you *kauthar*, so offer prayers and offer sacrifice. Your enemy will remain without issue [children]."

What does Kauthar Denote?

Now, the question is, what is the connection between a *kauthar,* which is to be granted in the next life with the enemy remaining issueless? Or what is the benefit of sacrificing camels in this worldly life for having received *kauthar* in the next life? Historical records fail to prove that the Holy Prophet[sa] sacrificed any camels in gratitude for having received *kauthar*. The fact that *kauthar* indicates a fountain is correct; however, the question remains, what is the meaning of *kauthar* as it appears in this verse? The usual meanings presented do not make any sense regarding this verse. They appear to be unconnected and disparate and would not even be attributed to someone of average intelligence let alone to attribute it to God Almighty that, "O Muhammad, on the Day of Judgment you will be blessed with *Hauz-e-Kauthar* (a fountain of *kauthar*). You must sacrifice a camel. Your enemies will remain issueless." This is akin to saying, "Striking the knee damages the eye." The first phrase does not connect with the second, nor does the second connect with the third statement, nor do the statements together make any sense. The truth is that *kauthar* does not mean any of the above given meanings.

God Almighty addresses the Holy Prophet[sa] and says:

إِنَّآ أَعۡطَيۡنَٰكَ ٱلۡكَوۡثَرَ ۝

"O Muhammad, Messenger of Allah! We have granted you abundance in each and every activity. We will increase your Jama'at, We will increase your knowledge, and We will enhance your spiritual blessings. We will increase your physical awe as well. We will bless your lives and wealth as well, and We will continue to bless you with all such success." [He also states]:

فَصَلِّ لِرَبِّكَ

"So pray to thy Lord"

"However, remember well that when a person is blessed with such abundance, some people in the world may become jealous. Whenever

someone is given respect, whenever someone attains any sort of status, there will always be those who are envious of him, and it is a characteristic which manifests itself everywhere in the world." It is for this reason that right after mentioning success, God Almighty immediately states that when you have achieved such a status, when your teachings have progressed, your actions have improved, your community has advanced, and every day you are granted success after success from Us, your neighbors and your relatives will become jealous of you. They will fear that now you will overpower them, and they should oppose you. The solution to these envious people is:

فَصَلِّ لِرَبِّكَ

"You should pray to God that He saves you from the jealousy of such envious peoples." That is why in another place, the Holy Qur'an has taught us this prayer:

قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ ۙ

مِنْ شَرِّ مَا خَلَقَ ۙ

وَ مِنْ شَرِّ غَاسِقٍ اِذَا وَقَبَ ۙ

وَ مِنْ شَرِّ النَّفّٰثٰتِ فِی الْعُقَدِ ۙ

وَ مِنْ شَرِّ حَاسِدٍ اِذَا حَسَدَ ع

Say, 'I seek refuge in the Lord of the dawn,
From the evil of that which He has created,
And from the evil of the night when it overspreads,
And from the evil of those who blow into knots to undo them,
And from the evil of the envier when he envies.'

(Holy Qur'an, Ch. 113: V. 2-6)

Thus, in the phrase:

فَصَلِّ لِرَبِّكَ

Only the teaching was given that prayer should be made in order to be saved from the envy of those who are jealous. In *Surah Al-Falaq*, the

[actual wording of the] prayer was taught, which was needed in order to be protected from the jealousy of other people.

After this it states, وَ انْحَرْ, "O Muhammad[sa], make sacrifice."

In this context, *nahr* does not mean the sacrifice of a camel, but the sacrifice of himself and his companions[ra]. God Almighty states do not only offer prayers but be ready to sacrifice yourself and your companions[ra]. For Satan will never allow the grand purpose for which you have been raised to be easily accomplished. The enemy will try its utmost to render useless all the *kauthar* We have blessed you. That is why it is your duty to offer your life and the life of your companions[ra] in this cause; just as a person does not fear in sacrificing a goat, camel, or cow, you should be fearless in offering yourself and offering the sacrifice of your relatives and your companions[ra].

اِنَّ شَانِئَكَ هُوَ الْاَبْتَرُ ۝

(Holy Qur'an, Ch.108: V.4)

"If you continue to offer such sacrifices, the result will be that the enemies who are trying to destroy you, will themselves be wiped out."

So, observe how all the above meanings concur with one another. In light of these meanings, every single part of this verse is deeply interconnected with the other. In truth, God Almighty has told us how a divine movement is established and has told us that wherever the truth is revealed, opponents will always attempt to destroy it. At such times, one way to thwart the efforts of the enemy is to pray to God Almighty and seek His help and support. The second method is to offer every kind of sacrifice for the protection of the faith and the spreading of the truth. The result will surely be in your favor and your enemy will be left useless and disappointed. Therefore, if

فَصَلِّ لِرَبِّكَ وَ انْحَرْ ؕ

So pray to thy Lord, and offer sacrifice.

is carried out, then the outcome of

اِنَّ شَانِئَكَ هُوَ الْاَبْتَرُ ۝

Surely, it is thy enemy who shall be without issue.

is most certainly and conclusively manifested. People say that "War carries two riders", meaning that the outcome of war can never be certain. It can result in either victory or defeat, but the war which is fought for the sake of God Almighty and where supplications are being offered in accordance with

فَصَلِّ لِرَبِّكَ وَ انْحَرْ ؕ

and sacrifices are made, then the result is certain and assured. The enemy will certainly be ruined and destroyed.

Now let us examine how this guidance was followed by the Holy Prophet[sa] and how his companions[ra] carried it out.

The foremost responsibility fell on the Holy Prophet[sa] and he was in fact the first addressee of this commandment. So let us observe the Holy Prophet's[sa] example in acting according to:

فَصَلِّ لِرَبِّكَ وَ انْحَرْ ؕ

So pray to thy Lord and offer sacrifice.

Persecution by the Disbelievers of Mecca

We see that during the time of the Holy Prophet[sa] when the Muslims were persecuted in Mecca, the Holy Prophet[sa] permitted the companions[ra] to migrate. However, when it was suggested to the Holy Prophet[sa] to leave the city as well, the Holy Prophet[sa] replied, "I cannot leave until God Almighty gives me permission to migrate." After the companions[ra] left, the *Kuffaar* [disbelievers of God and His Message] from various tribes planned to attack and kill Muhammad[sa] the Messenger of Allah that night. God Almighty relayed this plan to the Holy Prophet[sa]. He instructed his cousin, Hazrat 'Ali[ra], whom he had raised as a son and who was to marry his daughter, to take his place in his bed. The Holy Prophet[sa] himself, along with Hazrat Abu Bakr[ra], set out for the cave of Thaur. As far as the apparent circumstances were concerned, it appears obvious that whoever was to lie down in his bed that night would surely have been killed. It is also obvious that it was necessary for the Holy Prophet[sa] to offer someone for sacrifice that day, for God Almighty had commanded him to leave Mecca. Since the Holy Prophet[sa] had to leave in accordance to the command of God Almighty, someone else had to be

offered for sacrifice. His only option was to request someone else to lie in his bed. The Holy Prophet[sa] could have ordered any one of his companions[ra] to do this. However, since he was commanded:

فَصَلِّ لِرَبِّكَ وَ انْحَرْ ؕ

which meant, 'O Muhammad[sa] Messenger of Allah! Offer yourself up for sacrifice' therefore that day the Holy Prophet[sa] did not offer just anyone else as a sacrifice, but he asked his cousin, spiritual son, and son-in-law, Hazrat 'Ali[ra] to lay upon his bed. It is another matter that the enemy realized that the Holy Prophet[sa] had escaped and knew that someone else lay in his stead, and so for this reason they did not kill Hazrat 'Ali[ra]. But what was the expected outcome? The most likely outcome was that in the dark of the night, the enemy would enter [the home] and kill Hazrat 'Ali[ra], mistaking him for the Holy Prophet[sa]. Nevertheless, the Holy Prophet[sa] complied with the command of *wanher* that day and did not present just anyone for sacrifice but offered his own cousin and son-in-law for a sacrifice in which his death was certain. It is another matter that God saved him. Afterwards, we see that the way in which the Holy Prophet[sa] and his companions[ra] presented themselves for sacrifice during numerous battles, remains unparalleled.

After the death of the Holy Prophet[sa], someone asked one of his companions[ra], "Who was the most courageous among you?" He responded, "The bravest of us all used to be anyone who would stand next to the Holy Prophet[sa], for the enemy's sole focus was to kill the Holy Prophet[sa]. Therefore, only that man could stand next to the Holy Prophet[sa] who was extremely brave and courageous." From this, we understand that the Holy Prophet[sa] faced the greatest danger. That is why his companions[ra] continually insisted that he[sa] not go into battle, but the Holy Prophet[sa] would reply that this could not be.

During the early wars, one of the Holy Prophet's[sa] uncles was martyred. In these same very early battles, Hazrat 'Ali[ra] also had to fight continuously. Hazrat Ja'far[ra] was also martyred in these early battles. Thus, the Holy Prophet[sa] repeatedly offered himself and his relatives in sacrifice. In some ways to such an extent, that great Christian historians have been left in awe, compelled to praise the Holy Prophet's[sa] courage.

The Battle of Hunain is a famous battle which occurred between the Muslims and the *Kuffaar.* Some of Mecca's newly converted Muslims and *Kuffaar* participated in this battle. They had asked and received permission from the Holy Prophet[sa] to join the battle. However, as they were not completely familiar with the religious teachings, when the Islamic troops set off, these people began to walk ahead in an arrogant manner and boast that they would kill the enemy. They boasted, "We will destroy them. Just let them come and face us; we will show them how a battle is fought." The enemy which the Muslim army had set out to engage was particularly known for their skill in archery. The enemy had lined up its archers on the right and the left of a mountainous path which lay en route. When some of the Holy Prophet's[sa] troops went ahead of the army, the hidden archers suddenly attacked the Muslim army with a volley of arrows. Because the pass was narrow, and the attack was sudden, and the leading troops consisted mainly of disbelievers of Mecca and new Muslims, the result was the troops could not withstand the attack and they turned and ran away. As a result of the stampede of their horses and camels, the companions'[ra] horses and camels also began to run away. To the extent that at one point, only twelve people remained standing near the Holy Prophet[sa], while an army of four thousand stood before him. The enemy was firing arrows from both sides [of the pass]**.** The Holy Prophet[sa] stood in that narrow pass with only twelve companions gathered around him. At this point, Hazrat Abu Bakr[ra] grabbed the reins of Holy Prophet's[sa] horse and said, "O Messenger of Allah! Going forward at this time is not advisable. Once the Muslim troops gather again, we will move forward. Advancing right now is too dangerous." When the Holy Prophet[sa] saw this, he replied, "Abu Bakr, let go of the reins of my horse. The messengers of God do not run away from the battlefield." Then he spurred his horse forward towards the enemy. He began to recite these words:

اَنَّا النَّبِيُّ لاَ كَذِبْ اَنَّا ابْنُ عَبْدِ الْمُطَّلِبْ

[I am a prophet. I am not a liar. I am the son of Abdul Muttalib.]

'I am a prophet. I am not a liar. However, upon seeing me act in this way, that I am advancing on my own towards an army of four thousand, do not fall prey to the misconception that I possess some godly powers. I am the son of Abdul Mutalib and I am a human being like you. Yet, it is the importance of the responsibilities which God has assigned to me which demands that I advance towards the enemy without any fear of danger.'

Then the Holy Prophet[sa] called Hazrat 'Abbās[ra] (who possessed a loud voice) and told him to call in a forceful voice, "O *Ansar*![1] The Messenger of God calls you." The Holy Prophet[sa] did not call on the *muhajireen* [the emigrants from Mecca] at this time, for the people who had caused this fleet of panic within the army were the relatives of the *muhajireen* from Mecca and were inhabitants of Mecca. In this way, the Holy Prophet[sa] expressed his displeasure with them. When Hazrat Abbās[ra] called out, "O *Ansar*! The Messenger of God calls upon you," one *Ansar* relates, "Our horses were so out of control and the camels were so frightened that we pulled the reins of the horses and the halters of the camels with all our force, and we would have to use so much force that the animals' faces touched their backs. But, although their faces rubbed against their backs, they were still so scared that as soon as the reins and halters were loosened even slightly, they would continue to head back towards Mecca." The same companion[ra] related that when the call of Hazrat Abbās[ra] reached their ears, "O *Ansar*! The Messenger of God is calling you," they did not feel as if they were alive at that time and were living in this world, but instead they felt as if they were in their graves, and it was the Day [of Judgment] when everyone will be gathered, and *Israfeel* [the angel Rafael, said to signal the day of Judgment by blowing on the trumpet] was calling them. They took out their swords and grabbed ahold of their horses and forcibly turned around their horses and camels. Those who managed to turn their mounts, rode back [to the Holy Prophet[sa]] while those who could not, cut the necks of their mounts and rushed on foot towards the Holy Prophet[sa] saying, "*Labbaik, O Messenger of Allah, labbaik"*. [I am here, O Messenger of Allah, I am here.]

Within a short time, the entire army had gathered around the Holy Prophet[sa]. Take note. What a dangerous time faced the Holy Prophet[sa]. Only twelve people stood next to him, while an army of four thousand faced them and they were flanked on both sides by hundreds of archers. However, that did not deter the Holy Prophet[sa]. In fact, when someone tried to stop him from advancing, the Holy Prophet[sa] replied that the Messengers of God do not run away from the battlefield.

Hence, looking at the life of the Holy Prophet[sa], it becomes clear that he presented the perfect example of:

[1] *Ansar* are Muslims who were originally of Medina as opposed to those Muslims who had migrated there. [Editor]

فَصَلِّ لِرَبِّكَ وَ انْحَرْ ؕ

So pray to thy Lord and offer sacrifice.

In addition, when we look at the male and female companions[ra] of the Holy Prophet[sa], we see that their sacrifices were so great that no comparison can be found with any other people of the world.

How deeply does a woman love her child and how difficult it is for her to hear of the death of her own child, and yet not let her grief overtake her. However, the examples left to us by the female companions[ra] of the Holy Prophet[sa] are such that we are left in awe.

The Battle of Uhud

It was during the Battle of Uhud when the Holy Prophet[sa] was wounded. He became unconscious and fell in a ditch. Several companions[ra] were martyred while trying to save him and their bodies fell onto his revered being and he was buried under the corpses of his companions[ra]. Some companions[ra] mistakenly believed he[sa] had been martyred. Since prior to this, the Muslim army had already won the war, a large section of the army was resting a short distance away from the battlefield. When they heard that the enemy had renewed their attack and that the Holy Prophet[sa] had been martyred, many people grew anxious and confused and headed towards the city of Medina, spreading the news of his martyrdom. Hazrat 'Umar[ra] too was among those from the Muslim army who had been resting nearby. Upon hearing the news of the Holy Prophet's[sa] martyrdom, he sat down on a rock and began to cry. He was still sobbing when Hazrat Malik Ansari[ra], a companion, passed by him and commented, "'Umar, what kind of time is this to cry? God has blessed Muslims with a victory, and you are crying." Hazrat 'Umar[ra] responded, "Malik do you not know what happened afterwards?" He enquired what happened. Hazrat 'Umar[ra] replied, "The Muslims did indeed win the war, but afterwards the circumstances changed. The enemy turned back and suddenly attacked again. In the meantime, the Holy Prophet[sa] was martyred." At the time, Hazrat Malik[ra] was eating dates as he was hungry. He was holding the last date when he said, "If what you say is true, then this is no time to cry. If our beloved master has been martyred, then let us go where our beloved has gone. It does not befit us to sit and cry like

women. It is our duty to attack the enemy and die doing so." Then he added, "Nothing stands between me and heaven other than this date (which he stood holding in his hand)." Saying this, he threw away the date. Although the Muslims had apparently stopped fighting and were now scattered all over, he rushed forward and attacked the enemy on his own with such vigor and passion that by the time the fighting was over, his body was severed into seventy pieces. In looking at the parts, no one could identify that they belonged to the body of Hazrat Malik[ra]. Finally, it was his sister who recognized him by a mark on his finger and said this is her brother's body.

In the same fight, news of the Holy Prophet's[sa] martyrdom reached Medina. Women, children, and the elderly began to run towards the field of Uhud. By the time they reached Uhud, the Muslim army was returning to the city. The returning army knew that the Holy Prophet[sa] was alive and well, but the people of Medina were unaware of this fact. Upon seeing the return of the Muslim army, a woman stepped forward and impatiently asked a Muslim soldier, "Tell me how the Holy Prophet[sa] fares." Since the soldier knew that the Holy Prophet[sa] was alive and well, he gave no importance to the woman's question and answered her, "O lady! I am so sorry that your father has been martyred in the battle." The woman answered, "I am asking you about the Holy Prophet[sa] and you tell me that my father has been killed? What is the answer to my question? Tell me how the Holy Prophet[sa] fares." Again, the soldier did not realize the depth of her feelings and answered, "O lady! I am sorry that your two brothers have also been martyred in this battle." Angered and dumbfounded, she cried out, "Why do you keep telling me of other things? Tell me how the Holy Prophet[sa] fares?" The soldier again ignored her question, for his heart was content [in the knowledge of the Holy Prophet's well-being], and answered, "O lady! I am very sorry that your husband has also been martyred in this battle." The woman replied, "O brother! I beseech you by God, only tell me how the Holy Prophet[sa] fares." Finally, he answered, "The Holy Prophet[sa] is fine." The woman said, "I do not trust you. Show me where he is standing. I will not believe it until I see him with my own eyes." The soldier pointed and said "Do you see that flag? The Holy Prophet[sa] is standing there. Go and see him with your own eyes."

The woman ran frantically towards that direction and repeated a very feminine expression, "O Messenger of Allah[sa]! What have you done?

O Messenger of Allah[sa]! What have you done?" This is a respectful phrase which women utter in times of great stress. If a woman loses her child, she will cry out, "O child! What have you done?" Although the reality is that a child has no control over death, but in her extreme emotional state, she cannot comprehend the reason behind the child's death. Rather, she believes that he has separated from her to cause her grief. It is that love, that emotional love, which only a woman can understand. That love which only a woman perceives while expressing it to her beloved one; that same love, with all its emotions and sentiments which that female companion[ra] felt towards the Holy Prophet[sa]. It was the same love a girl nurtures for her father, a sister for her brother; the kind of love whose passion compels a female poet to yearn for her deceased husband. It is that same love, which in her fervor, keeps alive the memory of her brother; the same love, the same affection, and the same adoration compelled this woman to run and cry out, "O Messenger of Allah[sa]! What have you done? O Messenger of Allah[sa]! What have you done?"

When she reached the Prophet of Allah[sa] her legs trembled, and she could no longer stand. Since women are not permitted to shake hands [with men], she took a hold of the hem of his shirt and kissed it with great affection. The Holy Prophet[sa] said, "O lady! I do sympathize with you that your father, husband, and two brothers have all been martyred in this battle." She responded, "O Messenger of Allah[sa]! After seeing you alive and well, how could I possibly care about anyone else's death. So long as you[sa] live, all is well."

In the same battle, the younger brother of Hazrat Ma'aaz Ansaari[ra], a brave and courageous soldier, was also killed. When the Holy Prophet[sa] entered Medina, Hazrat Ma'aaz[ra] held the reins of the Holy Prophet's[sa] camel with pride and joy, that they had brought the Messenger of God[sa] safely back to the city and that they were worthy of facing the people of the city. They were just entering the city when Hazrat Ma'aaz[ra] saw his old mother who was seventy or eighty years of age coming towards the Holy Prophet[sa]. With her eyes straining wide open, she dragged one foot after another towards them, so that Hazrat Ma'aaz[ra] called out, "O Prophet of Allah[sa]! Here is my mother. O Prophet of Allah[sa]! Here is my mother!"

The Holy Prophet[sa] told him to stop the camel. When the camel stopped, the old woman stepped forward but due to old age, her sight was

weak, and she asked, "Where is the Holy Prophet[sa]?" Hazrat Ma'aaz[ra] replied, "The Holy Prophet[sa] sits astride this camel." Straining her eyes, she looked in all four directions until she finally located the Holy Prophet[sa]. Since the Holy Prophet[sa] dearly loved Hazrat Ma'aaz[ra], he said, "O lady! I am extremely grieved that your young son, who was a dedicated servant of Islam, has been killed today."

Straining her eyes open, she looked at the Holy Prophet[sa] and said, "O Messenger of Allah! What are you saying? Allah has brought you back safely. Why do you mention the life and death of my son?"

People say that Islam revolutionized Arabia in seven years and it transformed the world within a few years, but what was the reason behind Islam's success and victory? It was the result of the people's struggle to sacrifice night and day for the sake of Islam and obeying the commandment of:

فَصَلِّ لِرَبِّكَ وَ انْحَرْ ؕ

So pray to thy Lord, and offer sacrifice.

Irrespective of whether they were young or old, every single one of them believed that a life according to Islam was the only true life and that if Islam died, their lives would carry no meaning. This is what gave them victory then and it is this which will bring victory to Muslims today. Action and action alone is the one thing that Islam demands of the human race. Once this has been achieved, blessings upon blessings begin to be witnessed.

There is another incident regarding this battle. After the battle, the Holy Prophet[sa] appointed some people to go to the battlefield and check for wounded soldiers and provide immediate help to those who could be helped. One companion[ra] was checking for this, when he saw a Muslim Chief from Medina groaning due to his painful wounds. He was on his last breath. The companion[ra] rushed to him, thinking he might be thirsty, or he might wish to convey some message. Approaching him, he asked, "Do you need anything? I am here to serve you." The wounded Muslim replied, "Yes, yes. I was waiting for a companion so that I could convey an important message." He then continued, "Come closer and put your hand in mine." When the companion[ra] took his hand, the chief said, "The

reason I was waiting for someone was because I wished to convey a message to the people of my tribe. So, praise be to Allah that I have found you. Tell my people, 'Your chief is dead, but before dying he left the following message for all of you: My dear ones! The most important and valuable thing we possess in this world is the life and personage of the Holy Prophet[sa]. We have sacrificed our lives to protect his life and have done our best to watch over this holy trust. We now leave this world, having sacrificed our lives and we now entrust you with this task. I am certain that you will also sacrifice your lives to guard this sacred trust.'"

Having said this, he passed away. People die every day. Those who have observed this know how often upon the deathbed, one calls out and says, 'O mother' or 'O children,' but look at this man! At the time of death, he did not say, "Take care of my property in such a way" nor did he say, "Watch over my children in such a manner," and neither did he say, "Give my wife this message." [Instead] he said, "Whatever remains, sacrifice even that for Islam and Muhammad[sa]."

It is one thing to boast that we are Muslims or the children of Muslims, and another to actually practice this. The crisis which Islam finds itself in right now is not the kind which can be borne without the sacrifice of both men and women. The time has come when every man and woman must understand that their lives are not their own, but that every passing second of their lives is dedicated to Islam. They need to understand that to die fighting for the cause of Islam is a thousand times better than to live a life full of disgrace.

Men and women are both human beings. Women demand their rights and when they do so, when a woman asks for her rights, they believe that their minds are the same as [the minds of] men and that their hearts are the same as [the hearts of] men. And when this is the truth, then how can any woman bear to endure a life of disgrace, a life of slavery to others, a life subservient to others? If no woman can bear this, then every woman and every man should remember that they will need to sacrifice their own lives. Only then will they reach a status of respect and freedom.

Dangers for Pakistan

When I came to Lahore from Qadian, some very important people came to meet me. They said, "Lahore is now in danger as well," and, "Guide us on what to do."

My response was that not only is Lahore in danger, rather all of Pakistan is in danger. When you campaigned to create Pakistan, you did so on the understanding that you would receive a small portion, and no more than this. And you asked for it [Pakistan], knowing that our money was limited, our resources were inadequate, and that we would have to struggle a great deal to defend ourselves. It was not that you asked for a greater amount [of land] and you were given a small portion or that you asked for the larger part of India, and you were given the smaller portion. In fact, you have received that which you asked for.

The dangers that you perceive now existed even then; these dangers are not new, and these dangers are fundamental to Pakistan. Now that Pakistan has been established, one of two things will certainly happen: either it will triumph, or it will be vanquished. If you wish to be victorious then there is no need to run away; and if you desire defeat, then remember there is no country in the world which will shelter the thirty million Muslims of West Pakistan, or the seventy million Muslims of East and West Pakistan combined.

Only six million people migrated from East Punjab, but still millions of people still wander about without a place to stay. Even though those millions of people did not emigrate of their own will, rather they were invited by Pakistan's government, who said they had made an agreement with Eastern Punjab's government that Muslims from there would migrate to Pakistan and in exchange, the Hindus from here would leave for East Punjab. They were guaranteed help in the form of land and housing, and they were told to leave their homes and to migrate to West Punjab. Solely upon this expectation, they left their homes and solely based upon this hope, they settled in West Punjab. Even we, the people of Qadian, are one small example, as we did not wish to leave Qadian. We lived in a small town, and we planned to unite the Muslims of the surrounding villages and towns and therefore not leave the area, but within days the entire Eastern Punjab was empty [of Muslims]. Even though

people ran to Pakistan with the expectation that there would be a place for them there they still wander about like nomadic tribes and find no place to settle.

Whether it was right or wrong to believe they could find a place to settle in Pakistan, the [real] question is if Pakistan wasn't able to provide shelter to the six million Muslims of East Punjab, then how can Baluchistan give shelter to the thirty million Muslims of Pakistan? Its own population is close to four million. Will Iran shelter the Muslims of Pakistan when its own population is close to ten million? Can Arabia shelter them when its own population is between seven to eight million? Can Afghanistan provide shelter when their population is no more than ten million? Alas, which Muslim country exists which holds the capacity to accommodate thirty million people?

The defeat of Pakistan is tantamount to its death. Death lies within Pakistan and death lies outside of Pakistan. When death is such a certainty, then the question is not, 'where should Muslims go?' Rather the question then becomes whether they should face their death fighting in front of Lahore or drown by the shores of Karachi?

I said that these two deaths lie before you. Now, you pick which of the two ways you prefer to die. Would you rather prefer to die while fighting the enemy outside of Lahore or would you prefer to run away until you reach Karachi and drown there in the sea? In any case, the only choice left for Pakistan is either victory or death.

For other countries, it is possible to relocate themselves since their population is small. But the population of Pakistan is so large that no Muslim country can give shelter to Pakistan. Pakistan's population is either double or triple that of any other Muslim country, so there is no country which can absorb its people. In fact, it would be improbable for them to even take twenty percent of the population of Pakistan, let alone for any country to be able to settle double the amount of people as compared to their own population. In the end, each Pakistani Muslim man and woman should mentally accept that they either live a life of respect and victory or die a death of respect and pride. This is the only way left for a righteous person to tread; either he triumphs over the enemy, or he dies a noble death.

Haider Ali was a Muslim King of Mysore. He was defamed by the British, and they named their dogs Tipu after him. He was the last Muslim king who truly defended the honor of Islam. Presently, Hyderabad is facing multiple difficulties; historically they [the people of Hyderabad] always sided with the British against Mysore in order to break his rule. When the British attacked Bangalore the last time, Sultan Haider Ali was organizing his army at one side of the castle by a rampart. A general came running to him and said, "Honorable King, leave right away, a traitor has opened the castle doors. The British army is marching forward into the castle. Some of the passages are still clear and you can still flee away through these passages." Haider Ali looked disdainfully at him, and said, "You say I should run away? Remember, two hours of the life of a lion are better than two hundred years of a jackal's." Saying this, he readied his sword and together with his soldiers fought the British, where he died, and his body was cut into several pieces.

Therefore, bravery and courage are the kinds of attributes, which allow one's name to be forever remembered in the world with respect. Have you ever read any stories of cowards in history books, telling of a person who fought cowardly in such a battle? Have you ever read any stories, which history still recounts of people who ran from the battlefield? Have you ever read stories of people who discarded their duty? History only remembers those people who make sacrifices for their nation and do not care for their own lives or wealth. Those who make such sacrifices include men, women, and children. These examples can be found in Islamic history and these examples can be found in European history. In fact, even some children have made such sacrifices, the example of which cannot even be found within the bravest of brave.

So, the words:

اِنَّآ اَعۡطَيۡنٰكَ الۡكَوۡثَرَ ؕ فَصَلِّ لِرَبِّكَ وَ انۡحَرۡ ؕ

اِنَّ شَانِئَكَ هُوَ الۡاَبۡتَرُ ۝

"Surely, we have bestowed upon thee an abundance of good; So pray to thy Lord, and offer sacrifice. Surely, it is thy enemy who shall be without issue."

(Holy Qur'an, Ch. 108: V. 2-4)

in one way apply to the Holy Prophet Muhammad[sa] but in another way, today each Pakistani individual should keep in mind the words, "Surely we have granted thee abundance of good." God has given you an independent country, which now gives you the chance to implement the pathways set by Islam. Now, it is time for Muslims to carry out the second part:

فَصَلِّ لِرَبِّكَ وَ انْحَرْ ؕ

So pray to thy Lord and offer sacrifice.

They should pray to God and bring about worship and make their lives Islamic lives. At the same time, they should be prepared to make any sacrifice to safeguard the honor of their country, nation, and religion. If Muslims practice these two things, then Allah promises them,

اِنَّ شَانِئَكَ هُوَ الْاَبْتَرُ ۝

Surely, your enemy will be without issue.

The enemy who wishes to annihilate them will himself be annihilated. The enemy, who desires to destroy them, will himself be destroyed.

In exchange for the blessing of that *kauthar* which He has granted them, Allah desires only two things from them. The first is that they reform their faith and keep themselves immersed in the worship of Allah, prayer, and remembrance of Allah. Secondly, that they offer all kinds of sacrifices for the sake of their faith and religion. When they will do this, Allah says, "Your enemy is without issue." Think not that you are few. Think not that you are weak. If you stand up, keeping in mind this passion, this ideology, and this faith, know that your God is not dishonorable. He is not disloyal. He will not leave you until He destroys this tremendous enemy who has attacked you, until [the enemy] is demolished and obliterated.

It is a very short Surah. However, the national rights and responsibilities the Surah details, and the ways and means in which to gain Allah's help as written in this Surah, should be kept in mind by all Pakistanis today. Particularly, each Ahmadi should deliberate over the meaning of this chapter and live his life as a practical model of this chapter. Due to the fact that the Ahmadiyya Jama'at has taken a vow with

God Almighty, and new oaths tend to be far more sincere than old ones, they [Ahmadis] have proclaimed before the world that they will serve Islam and that by sacrificing our lives and our wealth, we will stake the flag of Islam in every corner of the world. Until they [Ahmadi Muslims] prove by their example that every man and woman from among them is living their lives by this promise; until they prove that enthusiastic devotion and dedication for Islam is their mark of distinction and that each and every action of theirs reflects this devotion; until then, their claim that we stand to serve Islam will be a false claim. They will stand disgraced in the eyes of friends and foes.

I pray to God that He may enable each Ahmadi man and woman and all other Muslims, to understand their responsibilities and that He may grant them the strength of will to offer their own sacrifice and of their relatives so that it is not the case that they themselves say, 'we are making sacrifices,' but rather upon seeing their sacrifice, Allah's angels in heaven praise them and pray for their success and elevated rank. May God Almighty save Muslims from their current difficulties and grant them the strength to lead a life of respect, freedom, and success, *Amīn*.

Mere Emotions Amount to Nothing unless Followed by Action

Delivered by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifat-ul-Masih II[ra]

April 4, 1950

An Ahmadi friend asked Hazrat Khalifat-ul-Masih II[ra], "Huzoor[ra], an idea is being broached nowadays that a *burqa* [outer garment] is not necessary for the observance of *purdah* [Islamic concept of modesty] Rather, *purdah* of one's heart is enough. May Huzoor[ra] shed some light on this matter." Hazrat Khalifat-ul-Masih II[ra] said:

Need for Action

If one's intentions of the heart could suffice as 'actions', then all matters would be solved by one's heart. Mere emotions amount to nothing, until action is taken according to these emotions. For example, a mother's heart is full of love for her child and yet several books have been written on this subject, explaining how to morally train a child. This concludes that mere love is not enough, but rather along with love, training a child well is the most important thing.

I met a Hindu while traveling. I brought his attention towards Islam. In reply, he said that both the *Ka'bah* and temple are all matters of the heart [and so no physical action of accepting a religion is required]. I asked him, "Are you married?" His answer was affirmative. I then asked, "Have you ever shown your wife and child affection?" He said, "Yes." I asked, "With regards to your wife and children, why do you not say that love is within your heart? Why do you use your lips and hands in showing them affection?" At this, he became regretful of his comment.

Criticism of Purdah is due to Western Influence

The truth of the matter is that these discussions of *purdah* are not taking place now because women must participate in the development of Pakistan. This is strictly the influence of Western society. In the early

period of Islam, women took to the battlefields while fully observing *purdah.* They gave *dars* [lectures] on the teachings of the Holy Qur'an. For example, Rabia Basri[rh] used to teach the Holy Qur'an to people. Thus, the objections which now arise that *purdah* is an obstacle to performing these activities, is wrong. Nowadays, clubs compel men to bring along their wives without *purdah*. This is in the sense that when a man goes to the club and sees other men's wives, who are not doing *purdah*, such men begin to question his right to come to the club. They say he gazes upon our wives, who wear no *purdah*, but he does not bring his own wife. This compels him to either stop going to the club or to bring along his own wife. Those women who join these clubs and societies also try to coax other women out of *purdah* to avoid being criticized [for not observing *purdah*].

Purdah Should be Observed According to the Sunnah

While discussing this matter with those people who oppose *purdah*, we must keep in mind our common values, and speak to them accordingly. For example, one common value between us is that they believe in the Holy Prophet Muhammad[sa] and so do we. We should tell them we should also act upon the teachings and traditions of the Holy Prophet Muhammad[sa] regarding the issue of *purdah*. If they refuse to talk about *purdah*, then we should bring the conversation around to the topic of the truth of the Holy Prophet Muhammad's[sa] prophethood. It seems that they do not have absolute faith in him[sa], otherwise if they had complete faith in the Holy Prophet Muhammad[sa], they would certainly follow his traditions of *purdah*.

I once asked a person if he ever gave in and did what his naïve child asked of him. He replied, "Yes, several times." I asked, "Why do you listen to him?" He said, "To please him." I said to him, "When you can do something to please a naïve child, then how could you object to doing something to please the Holy Prophet Muhammad[sa]."

Hazrat Khalifat-ul-Masih II[ra] continued to say:

"It is very strange that while men are still alive, why are women made to go out for protests against political matters?"

Women should learn the Art of Warfare

After this, Hazrat Khalifat-ul-Masih II[ra] stated:

"Women should be acquainted with the art of warfare so that if the time comes, they are able to safeguard their dignity and when women are needed in battles, they can fight. It should be kept in mind however, that God Almighty has made men to fight, not women. Women can only participate in the battlefield when there is no man left, meaning that they have all died while fighting in the battle. At that point in time, it would be necessary for a woman to enter the battlefield. Therefore, in Qadian we trained women to fire a gun. During the recent riots, when Sikhs entered many of the homes, and women stood up to oppose them, the Sikhs ran away. There is great power in truth, and that is why each woman was able to scare away ten to fifteen Sikhs. Our women in Qadian remained a hundred percent protected - apart from those who traveled in convoys despite my guidance against making such travels and so they were attacked on their way, or apart from those who left their homes despite being advised not to.

Hazrat A'ishah[ra] led the command herself in the Battle of Jamal. She fought through the whole battle. When an enemy approached her *howdah* [a curtained seat put on a camel or elephant], he lifted the curtain, peeked inside, and announced, "O! She is a fair colored woman." If it had been true that Hazrat A'ishah[ra] did not observe *purdah*, then why did he discover the truth of her complexion only after lifting the curtain, although he should have already known.

Types of Purdah

However, this does not mean that women should observe the same kind of *purdah* at all times. Islamic scholars have argued about pregnant women who are about to deliver the child and need a doctor, whether a male doctor should be allowed to deliver the woman's baby.

Some say that a woman should not be allowed. A group from among this first group say that if the woman does not go to a male doctor for delivery due to her observance of *purdah*, and consequently she dies, she would not be guilty of any sin.

The second group has said, 'No, if she dies because of this reason, she would be guilty of having committed suicide.'

The Holy Prophet Muhammad[sa] said that if a man is riding and finds a woman on foot, he should let the woman sit behind him. Now, if I happen to be riding here in Peshawar and find a woman on foot and according to the instructions of the Holy Prophet Muhammad[sa], offer her a seat on the back, the newspapers will cause such an uproar and say, "Look at how shamefully the Mirzai *Imam* acts."

Likewise, it is mentioned in a *Hadith* [saying of the Holy Prophet[sa]] that once during Hajj, due to the large crowds, the Holy Prophet Muhammad[sa] fell off his mount. An *Ansari* companion dismounted and ran towards the Holy Prophet Muhammad[sa] to help him and said, "O Prophet of Allah, I offer my life for you, lest you should be hurt." The Holy Prophet Muhammad[sa] said, "Leave me be. Go to the women and help them up." Had it been forbidden to touch women in any circumstance, why would the Holy Prophet Muhammad[sa] tell the companion to leave him be, and attend to the women and help them up from the ground?"

After this Huzoor[ra] mentioned that some families are overly strict regarding *purdah.* They observe it more than what is required. Hazrat Khalifat-ul-Masih II[ra] added, "In Delhi, women are carried in a *doli* [a curtained carriage] from one place to another."

(*Al-Fazl*, 23 April 1948, p. 63)

Important Directives for Lajna Ima'illah

(*Hazrat Khalifat-ul-Masih II*[ra] *issued several important directives regarding Lajna Ima'illah in the previous year's Majlis-e-Mushawarat, which have been documented in the reports of the Majlis-e-Mushawarat.*)

These guidelines are noted below:

In March of 1929, there were lengthy debates on whether women should be given the right to voice opinions at the *Majlis-e-Mushawarat* [assembly of Jama'at representatives for mutual consultation], but no decision was reached. In the *Mushawarat* of 1930, the matter was again presented. After listening to arguments in favor and against, Hazrat Khalifat-ul-Masih II[ra] came to a decision, which is presented below for the benefit of all Lajna Ima'illah. Although, it was considered temporary at the time, this decision was made permanent at the 1932 *Mushawarat*.

At the 1941 *Mushawarat,* Hazrat Khalifat-ul-Masih II[ra] advised that from then on, Lajna would have a representative present at the *Shura,* whose duty it would be to present the Lajna's point of view at every opportunity. This decision is also presented below.

Women's Right to Opinion - *Majlis-e-Mushawarat*: March 31, 1948

"The truth of the matter is that just as men are given minds and wisdom, so are women. And where it is instructed that man seek knowledge; after accepting all these teachings, to say that a woman's voice should be kept locked up, is very wrong."

Women's Right to Representation - *Majlis-e-Mushawarat:* April 12, 1930

"I make the following temporary decision regarding the representation of women. Wherever Lajna is established, they should register themselves, which means that they should take the approval for their Lajna from me. Those who are approved with my permission will receive the agenda for the *Mushawarat*. They may send their opinion in writing to my private secretary. When I decide regarding these matters, I

will keep their opinions in my mind. In this manner there will be no objection about men and women coming together and I will also come to know how beneficial the women's counsel is. Their opinions will be read in the *Majlis* at the time of making the decisions. I make this temporary decision in their favor."

Excerpt from speech of Hazrat Khalifat-ul-Masih II[ra] - *Majlis-e-Mushawarat*: 1941

"I would like to say something regarding women's representation. Every year Lajna's opinion is asked, but every year, it is thrown in the wastebasket. It has never been presented at *Majlis-e-Mushawarat*.

Therefore, my suggestion is that from now on Lajna should have a representative present at the *Majlis-e-Shura.* All those suggestions received by the private secretary from Lajna outside of Qadian should be forwarded to the Lajna representative in the office of the private secretary. It will be his responsibility to present Lajna's opinions on every occasion and specify that this is the point of view in this matter from a certain Lajna and this is the point of view in a matter from another Lajna. It will not only help acquaint us of their opinions but will also help to discover some refined and beneficial points.

Even if it does not prove beneficial in any other way, it will at least give us an idea of the intellectual progress of women in Lajna Ima'illah. It will be discovered that at times their point of view is ludicrous, based on which, we can deduce that on a particular issue women lack knowledge of the circumstances. At other times, their point of view will be excellent, from which we can conclude that with regards to a particular matter their perception is astute.

When reading their opinions out, members of our Jama'at will be able to recognize how our women are progressing in mental and intellectual faculties. At other times, it is possible that upon seeing that women have a particular nature, they hold an opinion, they will honor the women's opinion and change their own in the women's favor.

(*Al-Fazl*, 28 August 1948, p. 2)

Responsibilities of the Ahmadi Women of Lahore
Friday Sermon

Delivered by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifat-ul-Masih II[ra]

Ahmadiyya Mosque, Lahore
May 6, 1949

Duties of Lahore Jama'at

As I understand it, it is my duty, no matter how many times I have to repeat it, to draw the attention of the Lahore Jama'at to the fact that they have many responsibilities and they are not paying their full attention to them.

There is no doubt that there are signs of activity in some areas of the Jama'at. For instance, when we came to Lahore in 1947, there was an extreme degree of apathy prevalent among the women. The office of National Lajna Ima'illah had repeatedly drawn the women's attention to this, but still only a few would participate in Lajna activities. Slowly but surely, the women have become active and at this Jalsa, although some of the women who came from Lahore included some of those who were originally from Qadian, however, the majority were those from Lahore, who not only came to the Jalsa in large numbers, but they also bought with them essential provisions from their collected *chanda* [financial sacrifice/donations]. This made it easier for them to provide hospitality to the guests. Dozens of women from Lahore went to Rabwah only to serve guests. They used to go to Qadian as guests themselves, but this Jalsa, they are going as hosts and a few of them served the guests with great devotion and set a very positive example. This tells me that the women of the Lahore Jama'at have become active to a recognizable extent and if this activity continues, it will definitely leave a positive effect on future generations.

If we go by the estimates of the number of women attending this Jalsa, then we can estimate that many men [from Lahore] would have come to the Jalsa also. And if this estimate is correct, then it appears that a section of the men is also showing increased activity. I have received

complaints from the women of the Lahore Jama‘at for a long time and I think it is a legitimate complaint, that there are no arrangements devised for the education of girls. They remain ignorant and illiterate due to lack of education or after attending other [non-Ahmadi] schools, they are influenced by the ideology of other people. Instead of safeguarding the religion of their brothers and helping them to overcome internal conflicts, they [girls] end up aiding the discord and leading them [their brothers] astray from the right path.

The Need to Establish both a Boys and Girls High School in Lahore

For the past one year, I have been trying to focus the attention of the Jama‘at as a whole that in regards to the Lahore Jama‘at’s circumstances, it is important that we have our own high schools for girls and boys. It is unreasonable to presume that the Jama‘at is unable to afford the expense. The Jama‘at of *Mubai’een* [those who have taken initiation at the hand of the Khalifa of the time] in Lahore is much greater in numbers than the *Paighami* Jama‘at [those who have not taken initiation at the hand of the Khalifa]. For each member of the *Paighami* Jama‘at, we have eight to ten as many members. They do not even have as many attendees at their Jalsa as we do at our *Jumu‘ah* [Friday] prayer. However, before the riots, they [*Paighami* Jama‘at] had one high school, but now they have two. If a small Jama‘at like theirs can run two high schools, then there is no reason why our Jama‘at, which is many times larger than theirs is unable to run two high schools: one for girls and one for boys.

As of yet, building two high schools is not even up for question. It is only a question of building a girl’s middle school so that the girls of the Jama‘at can complete a reading of the Holy Qur’an and so they can gain some religious training. The Jama‘at numbers up to seven to eight hundred, not even including women and children. Some of those women and children work as well. Thus, the income of this Jama‘at is not less than eighty to ninety thousand rupees a month (even the declared income is greater than fifty thousand rupees). In fact, if we make an exact estimation of the income, then it would reach a hundred thousand rupees.

It should not be difficult for a Jama‘at which has an income of a hundred thousand rupees to run one high school. Moreover, the boys will pay a fee. If the Jama‘at members pay four to five rupees each as *chanda*,

they could very well run both a girls and a boys middle school. Then from middle, they can proceed to a high school.

A Just Demand from the Women of the Jama'at

The demand of the women of the Jama'at is a just demand. If the Jama'at does not have a girls school of its own, they cannot bring up their girls in the right manner. The women are correct when they say that currently, when school-age girls are more educated than us, we do not possess the capacity to draw them towards religion. If we have our own school, then not only will our girls remain steadfast in their religion, but they will teach us (mothers) religion as well. Men dare not be unmindful of religion in those homes in which women are religious. Women belong to a class considered to be subordinate and enslaved, but in reality, they are the rulers and the masters. A woman's authority manifests itself in a remarkable manner. Everyday there is an uproar that women are enslaved and oppressed. However, take a look at your neighbors. How many women among them are treated as slaves? There is no doubt that there are some men who physically abuse their women, but even among them, the majority will bow before their wives the rest of the time. Moreover, there are such people who believe that the only people worthy of their appreciation whose consultation should be accepted, and the one person who should be listened to, is their wife.

Once women have acquired religious education, then it is inevitable that they will draw men towards religion. A wise person cannot accept that the large Jama'at which sits here, certain sections of which are large enough to offer congregational prayers at their own places, would not be able to run a middle school for their women. This is just a self-made excuse. In my opinion, if we put our minds to work, we can run the schools for both boys and girls for free. It will cause a financial hardship only for a year or so. Thereafter, it can be carried on without any difficulties. Thus, to question where we will find land [for the school] reflects negligence on the part of the Jama'at. The *Paighamis* opened a school after the riots, so why do you not try? You did not try only because you were not mindful of the need. Nevertheless, a middle school for our girls should be established so they too can foster a love for their religion.

(*Al-Fazl*, 21 August 1949, pp. 3-5)

The Need for and Significance of *Tabligh* in Women
Excerpts from Sermon

Delivered by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifat-ul-Masih II[ra]

October 14, 1949

Special Need for Tabligh to Women

…. Although Islam has given women freedom, however the freedoms of the western societies keep them from accepting Ahmadiyyat. Once this freedom keeps a woman from accepting Ahmadiyyat, the mother then prevents her children from accepting it. Furthermore, she will keep her husband from accepting Ahmadiyyat, for if he accepts it, her freedoms will undergo a change. As a result, some women have become a hindrance to our *tabligh* [propagation of the faith]. As time passes, this circle of interference will only grow wider because once this message spreads into the bigger cities, it will travel from large towns to small villages.

Women are more of a hindrance to our *tabligh* of Ahmadiyyat than men. I once gave a lecture to the military officers in Quetta. When these officers went back to their homes, their women rebuked them. They asked their husbands, "Why did you go to the meeting of Ahmadis?" Some of these men were very close to accepting Ahmadiyyat, but they turned away solely due to the opposition of their wives. One wife told her husband, who was an army officer, "Ahmadis teach the practice of *purdah*, they instruct the teaching of marrying more than one wife. If you go to their meetings, then our staying together will prove difficult."

Ahmadiyyat incorporates the permission of polygamy, the teaching of *purdah*, and other matters related specifically to women, which today's women wish to erase. This is the reason why these women are standing in the way of *tabligh* and they are continuing to grow as obstacles. These obstacles continue to increase day by day. These women think that because of *purdah*, they will be kept inside the home without any reason, and they will be forbidden from meeting other men. They feel

that polygamy insults them. They feel that the devastation, which has been brought upon women in east Punjab is only because of the observance of *purdah*. Western societies also despise Muslims because Muslim women observe *purdah*. However, when they meet Hindus, the wives of the Hindus openly mingle with them; they speak to them and so they leave with a favorable impression [of the Hindus] because speaking with the women is more attractive to them.

Sometimes, people inclined to Western values incite against *purdah* on the pretense of intellectual and political development of women, in order to fulfill their own carnal desires. Others present the public with the request of meeting the demands of women in the hopes of being regarded as 'scholars.' Whereas all these things are preventing women from accepting Ahmadiyyat, they are also hampering our *tabligh* to men. Men are also fighting against Ahmadiyyat in the name of women's issues. Some of them wish to take advantage of the company of women; others may have no desire to take advantage of women's company, but under the influence of their wives, sisters, and daughters - those of them who go to colleges and applaud western culture - are forced to move away from Ahmadiyyat. Hence, a man either due to personal inclinations or in order to honor the wishes of his family, becomes inclined towards western culture and dislikes anyone who goes against him.

If we bring light to women's issues, then it gets in the way of women turning towards the truth. They listen to all the arguments and reply, "Of course, you are a man, so you only wish to deprive us of becoming more civilized. *Purdah* covers only *our* faces, the veil causes *us* pain, second marriages trouble only *us*, and you are left to reap pleasure upon pleasure. If you did not do so, then how would you enjoy your life?" Then, there are some women who say that the pen lies in the man's hand. They may write whatever they wish. They are afraid to say that this is the teaching of our religion; [instead] they say that the man writes whatever he wishes in the name of religion. As though these matters are not related to religion and men have only written it in the name of religion to fulfill their own desires. There is only one solution to this.

An Effective Way to Dispel the Misconceptions about Ahmadiyyat

It is for women to become *mubbuligh* [preachers], for if these women do *tabligh* to women, these obstacles will certainly be resolved. If a man does *tabligh* to women, they will have the opportunity to say that man with the power of the pen in his hand may write what he likes. However, if a woman does *tabligh,* the discussion will solely be focused on logical arguments, and we believe that Islam always triumphs in logic and reasoning. If a man preaches to a woman, emotional arguments will become a hindrance in *tabligh* and the discussion will not touch on proofs and logical arguments. The woman will surmise that the man is stressing a certain point only because he is a man. When arguments are presented by men, women do not give the arguments their due consideration, so all our [men's] arguments become moot. However, when the same arguments are presented by women, it will not remain an emotional discussion rather it will take on a purely logical and evidential bent and when it comes to a discussion based purely on logic, our viewpoint will certainly triumph. Having women preach to other women, will not only result in them coming towards Islam rather this will certainly bear the result that within the home, their men will hear positive things about Ahmadiyyat instead of hearing the negative and will therefore ultimately come closer to Ahmadiyyat also.

Women Should Dedicate their Lives

After giving due consideration to all these matters, I have decided to establish the institution of *Waqf-e-Zindagi* [lifelong devotion to religious services in the Jama'at] for women as well. There is no doubt that hardship will be encountered in this case, however we can also figure out their solutions. Once women are included in this scheme, a separate system will have to be established and the management handed over to women, otherwise it will create more problems, and objections from our opponents will be raised. Just as the *Tahrik-e-Jadid* works for men, in the same way Lajna Ima'illah will work for women. A budget will be set by them, and we will approve the budget. However, its expenditure will be fully carried out by the committee of women**.**

How will this work be carried out and how will these life devotee women lead their lives? This is a very sensitive issue. If the life devotee

women are not married to life devotee men, they will face many trials. The husbands will be working in one place and the women will be preaching elsewhere. The only solution to this is that women who join this scheme should marry only life devotee men. When they marry life devotee men, while giving priority to the woman, we will appoint her husband to the same location where the woman's work holds more importance.

Then what form will *tabligh* take? I have given it a great deal of thought to my satisfaction. We can manage it to a great extent, but the real question is the issue of marriage. The solution is to marry such a woman to a life devotee man or in the beginning accept only such women who are widows or who are older; whose children have grown up and they have no pressing obligation in their households and their husbands give them permission to work for the propagation of Islam. I will ask such women to go and serve their religion. The Islamic law has exempted you from the limitations imposed on a younger Muslim woman. Initially, train these women and let them begin their work right away. Afterwards, those women, whose parents permit, should be taught arts and crafts and other related skills necessary for *tabligh* among women, and then given religious education and sent outside the home.

This is something new to our time, however it was practiced during the time of the first Messiah [Hazrat Jesus[as]]. We face the same kinds of challenges as the first Messiah[as] faced. Therefore, to overcome these challenges we will have to utilize the same method used by the companions of the first Messiah[as]. They were compelled to utilize women to do *tabligh* and it appears unavoidable that we are also compelled to use women to help us with *tabligh*. The Muslims of the early age did not face the challenges that we are facing because their circumstances were similar to the people of Hazrat Moses[as]. Where on the one hand the Promised Messiah[as] was given the title of *Mahdi* and *Ahmad*, he was also given the titles of *Jesus* and *Messiah*. By virtue of being the Messiah and Jesus[as], he was to encounter the same challenges as faced by the first Messiah and was to overcome them by using the same method. We claim that we will follow the example of the believers. Among those things which the righteous and the believers did was to train their women in *tabligh*. In fact, in Palestine, women were given this task in the presence of Hazrat Jesus[as].

Thus, with this announcement, I bring this new proposition before the Jama‘at. Those women who are free from their household obligations and they consider themselves to be useful for Ahmadiyyat, if Allah grants them the opportunity, I invite them to spend their remaining life in the *tabligh* of Ahmadiyyat. Then those young ladies whose parents allow them and who believe they can do *tabligh* should also come forward. But they should remember that they will only be useful for the Jama‘at if their husbands are also life devotees. If they are engaged to a life devotee, then it will be easy for them to join this scheme. If they believe they can control their emotions and limit their selection of spouses to life devotees only, then they should come forward for this scheme. Yesterday when I mentioned this scheme, one of the girls said, “I would like to devote my life.” I told her, “First, persuade your husband to dedicate his life.” My understanding is that this scheme will be very useful for *tabligh*. It will yield many fruitful results. And this veil, which not only covered their bodies, but their intellect as well, will be lifted. In a few years, our *tabligh* efforts will increase manifold.

However, in order to achieve this, we will have to organize something new. I believe that the existing system for the life devotee men is also ineffective. I have been pondering over this for the past two years. If Allah wills, once I am permanently settled in Rabwah, I will make such changes in this system which will be more beneficial and effective for the Jama‘at.

(*Al-Fazl*, 26 April 1950, pp. 3-4)

Address to Lajna Ima'illah Quetta

Delivered by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifat-ul-Masih II[ra]

York House, Quetta, Pakistan
August 18, 1949

(Lajna Ima'illah Quetta held an important meeting on August 18, 1949, at York House, Quetta. Besides Ahmadi women, many well-respected non-Ahmadi women attended the function.)

Hazrat Khalifat-ul-Masih II[ra] addressed the ladies and said:

First of all, I would like to advise Lajna Ima'illah Quetta, under whose auspices this meeting is being held, that time is a blessing from God Almighty. It was our country's earlier way of thinking that the upper class did not have to abide by punctuality. Therefore, the more prominent their status, the more they considered themselves exempt from being punctual. Now however, the world viewpoint has changed. Experience has taught the world that holding a high stature does not exempt one from punctuality. In fact, being more punctual is a necessity if someone is of higher status. The Holy Prophet Muhammad[sa] was always punctual.

I was surprised to hear that this meeting was scheduled for 5:00 p.m. today, although according to Quetta local time, '*Asr* prayer is offered at 5:15 p.m. Therefore, the time of the meeting should not have been scheduled before 6:00 p.m., under any conditions. As usual, the ladies took their time arriving for the meeting. When I inquired at 5:00 p.m., I was told that very few ladies had actually arrived at the meeting. This behavior was incorrect because it makes the workers suffer. Those who are working arrive on time but are then forced to wait a full hour. In this way, their time is wasted more than anyone else's.

Even though it should be the case that the more judicious a person is, the less her time is wasted. And if the time of those who are lazy is wasted, there is no harm in ignoring punctuality. Those who volunteer and are beneficial to the Jama'at do turn up on time, but spend a whole hour

just waiting, and then spend another hour in work, and spend some time in wrapping up also. The result being that more of their time is wasted compared to others. When Mussolini, the famous Italian leader who was killed in the last war, became the leader, Italy was considered an undeveloped country. It was not considered one of the great nations. Italy's industry was poor, it was behind in trade as compared to other European countries, and its agriculture saw no progress. Mussolini was the son of an ordinary mason, and he himself worked as a mason early on. He entered politics and created a political party and with its help he rose to become the country's leader. Although he was called the Prime Minister, in reality he was a king. The only shortcoming he identified in his people was a lack of punctuality. He issued an order that everyone should be punctual. If a worker was even one minute late to his office he would be punished, maybe demoted, or even suspended. It was a minor detail, but I saw with my own eyes how it turned around the nation's destiny. And this small change, i.e., of punctuality, fixed the whole system of the country.

I personally experienced this order of punctuality when I went to England in 1924 for some religious work. On the way, I had a chance to stay in Italy, not long after Mussolini had come to power. I felt a strong desire to meet him to see for myself what type of person he was. During the same time period, a renowned leader of the Socialist party had been murdered by Mussolini's party. Mussolini's party alleged that he had fled from the country out of fear. The Socialist party claimed that he had been killed and had not fled out of fear. The two parties had been arguing about this for several months. On the day that we arrived in Italy, the dead body of the Socialist leader was found embedded in the wall of a fort or house. The murderer had dug out the wall to place the body within. Because Mussolini's party had stated that the leader had fled, finding the body embedded within the wall of a home led the opposition party to believe that Mussolini's party had killed him. If they had not killed him, there would be no reason to hide the body. This incident shook up the newly formed government of Mussolini and it was expected that it would soon collapse. When I requested the British ambassador for Italy to arrange a meeting for me with Mussolini, he replied to me with the message that when he had requested an appointment with Mussolini to discuss some important official matters, he could not find any time to spare as he was so worried over this most recent incident. When he could not spare time

for important state matters, how could he spare time for other things. I put forth a request to the ambassador to try anyway. It would be better if he could make the time [to meet], for my work was different from his work. I had come to this country for a brief visit and would be leaving soon, but the ambassador lived there and could meet with him at another time. It was possible that Mussolini might keep this in mind and grant time for a meeting. The British ambassador replied, "That is perfectly fine, I will write to him." He wrote that a renowned religious leader from India is visiting Italy and he would like to meet you. Two to three hours later, he received an answer from Mussolini that he would be pleased to meet with us at 11:00 a.m. the next day. It was Mussolini's routine to arrive at his office at 8:00 a.m. and work until 12 noon. Then, he would return to the office at 2:00 p.m. and work until evening. That day he declared that he would not do anything after 11 a.m.

The most surprising thing was that my private secretary forgot to make the arrangements to actually get there. The next day, he remembered with only five minutes remaining before 11:00 a.m. He quickly ran out of the hotel and hired a car. I showed my displeasure at the prospect of Mussolini having to wait for us and the poor impression it would give. The private secretary said, "I made a mistake." Then to make things worse, the driver of the car did not understand any other language other than Italian, which we did not speak. We told him that we needed to see the Prime Minister. In the Italian language, Prime Minister is called '*Il Dulce*'. As we were not familiar with the correct pronunciation and accent, we pronounced this word as 'duke' or 'dukai'. The driver took it for someone else's name, drove around, and stopped at a house. We noticed that there were no guards outside the house. We inquired, only to find out that it was some other well-known official's home. We tried explaining again that we did not mean to visit this person. We recalled that 'premier' is an Italian word and it is very possible that they referred to Mussolini as the premier. We told the driver to take us to the premier. He said, "Why did you not tell me before?" He took us to a palace. Once there we found out that it was the king's palace. He took the word 'premier' to be the 'the highest' and took us to the king's home. Again, we tried to tell the driver using different names and titles, that we would like to meet Mussolini. After much struggle he finally said, "O! You would like to go to *Il Dulce*." We said, "Somehow, please take us there." When we reached there, we found Mussolini's private secretary standing

at the door, his face yellow, because Mussolini had given us an hour of his time from 11:00 a.m. to 12 noon. We were half an hour late. The private secretary was in such a bad state of anxiety, and so worried, he would not even enter Mussolini's room. He asked, "What have you done? I am finished now." We said, "What fault is it of yours? It is we who were late." Anyway, we went into Mussolini's room. He had dropped all his other plans and had been waiting for us for half an hour. We explained to him what had happened with us and since we were foreigners, he tolerated the delay, otherwise his secretary was sure that he would be dismissed from his job. Thus, you should also make a habit of punctuality and schedule your meetings at a time when everyone will be able to attend them on time.

Now, I would like to direct your attention to the fact that human life has two aspects. One aspect is nourishment from which a person receives energy. The second is the functional aspect where the individual utilizes this energy. For example, electricity is produced from coal. Machines utilize coal to make electricity. We press a button and utilize the electricity. Where there is no electricity, we have to create both the nourishing and functional aspects. For example, we have a lantern. We put oil inside, which is its nutritional aspect. We then put flame to the wick and make use of the light. That is the functional aspect. The same is the case of the human body. No human being even if he be a Prophet, can live without eating or drinking. Everyone among us eats food, whether they are an elderly person, youth, child, woman, or a grown man. It does not matter whether that nourishment is healthy or unhealthy, whether it is rice or wheat, meat, or vegetable. Partaking of food is necessary. If one does not eat, the body dies or would be unable to maintain strength. Having eaten food, the body can function. The businessmen can run their businesses, the laborers can labor, and the civil servants can do their job. In short, whether it is an employment or someone who does agriculture, or someone who is a businessman the foundation of all work is dependent upon food. If a person does not eat, his body will become useless and he will not be able to work. There is a saying in the English language, "The army marches on its stomach." Will any soldier fight if the stomach is not full? In short, first a man eats, and then he works with the energy obtained from that nutrition.

The same is the case with religion. One aspect of religion is nutritional and one aspect is functional. Just as the body needs nourishment from bread, rice, vegetables etc., and just as we eat four to five times a day, God Almighty has made a few things necessary to keep the soul alive. For example, prayers, fasting, Zakat, almsgiving, and the remembrance of Allah; these are all sources of nutrition for one's soul. And just as the body cannot survive without bread, similarly the soul cannot survive without these things. You would never say that a person had gone without eating for sixty days and is still alive. If someone said that a particular person had been locked inside a room for six months and was not given any food or water, and is very agitated, and would like for someone to let him out of there, you would say, "Can anyone remain alive after six months without eating or drinking?"

On the contrary, you very readily say that such and such person has not practiced Salāt for the past ten years, yet his soul is still alive; or that a person has not fasted for the past ten years, but his soul is still alive. Or, that a person has not given Zakat in the last ten years, but his soul is alive. Such and such person is obliged to perform Hajj but he does not go, but his soul is still alive. Such and such person does not remember Allah at all, but his soul is still alive. It is surprising that regarding the physical body's nutrition, you think a person will die on the fourth or fifth day without food, but regarding spiritual nutrition, the soul can remain alive even after ten years. Just as the physical body dies without physical nutrition, the soul also dies without spiritual nutrition.

Human beings eat and drink, however, remember that this is not the sole purpose of their life. The outward appearance that you see is merely a body. Horses, cows, and goats also eat but they are not considered human beings; similarly, one is not considered a human being solely because they eat and drink. Human beings are considered to be such because of their ability to attain a relationship with God Almighty. The word *Insaan* [human] is derived from *Uns* which means love. According to the rules of the Arabic language when *Alif* [the first letter in the Arabic alphabet] and *Noon* [one of the letters in the Arabic alphabet] are added at the end of a noun, that noun becomes dual. For example, *momin,* or believer, is one man. And *mominaan* means two believing men. *Muslim* stands for one Muslim man and *Muslimaan* stands for two Muslim men. Likewise, *Uns* means love, and when you add *Alif* and *Noon* at its end, it

means two loves. Therefore, a human being is called *Insaan* because of the innate capacity to embody two kinds of love. One is the love for humanity while the other is the love for Allah. Love for humanity includes love for one's wife, love for one's children, and it includes love for one's parents, relatives, friends, and love for your countrymen. The second kind of love is for God. When a human being possesses both of these loves to perfection then he is called an *Insaan*. In short, on one hand a person serves humanity, i.e. the individual serves their nation, country, and their family, while on the other hand they are completely submerged in their love for God. A man is not called an *Insaan* merely based on his ability to walk and breathe. Such an individual would only be referred to as a *bashar* [creature] in Arabic. So it means that an animal that walks on the earth is not called an *Insaan* because it does not possess the love for God Almighty. Someone who possesses only one form of love cannot be called *Insaan* because even animals like cows, sheep, and horses love their offspring. Even ants and bees love their offspring, so how could a man be called an *Insaan* merely based on the love between a husband and wife? This word is only used for that animal which possesses two types of love; on the one hand, he harbors love for God Almighty and on the other hand, he harbors love for the whole of humanity.

God's love is not based on a body; God Almighty is spiritual, not physical. You can hold your brother and child in your lap to show them affection, but you cannot love God Almighty physically. God Almighty is the most superior being, One that you cannot see with your physical eyes, nor hear with physical ears, nor touch with physical human hands. He is the most superior and exalted being. He can only be loved with the heart and soul. And how can one, who is spiritually dead, love God Almighty? How can that soul which is not fed spiritually, remain alive? If it is not alive, then a dead soul cannot be capable of love. If you murder a child before his dead mother's body, she will be unable to do anything for it. A goat would try to protect her kid, a hen would try to protect her chick, but a dead mother cannot do anything for her child. She cannot feel her child's afflictions. Similarly, if one's soul is dead, then to believe that he is capable of love is complete and utter nonsense. Only those people can love God whose souls are alive, and the soul can only stay alive if it is nourished. Its food is not bread, for the soul does not eat food nor does it drink water. Its food is Salāt, fasting, Zakat, Hajj, and the remembrance of Allah, etc. These things are necessary to preserve humanity.

When I direct you to be regular in Salāt, it does not mean that you should say four out of five prayers or thirty-five prayers in a week, or even one thousand, seven hundred and ninety-nine out of one thousand eight hundred prayers in a year. This is not considered being regular in prayers. When I direct you to become regular in prayer, it means observing all one thousand eight hundred prayers in a year. A physical body can survive starvation, but the soul cannot survive it. Even after three days of starvation, your body will still possess some energy. Some people even survive ten to twelve days of starvation, but the soul is very delicate and cannot survive even one day of starvation. If you miss one Salāt in a year, even that is enough to kill your soul. Due to this reason, learned religious scholars have given the verdict that an intentionally missed Salāt, cannot be offered at a later time. For instance, if it is time for *Zuhr* prayer and you intentionally fail to observe it. If you missed your Salāt because you are sick, overslept, or due to some other constraint, then that is another matter; but when it is time for prayer and you purposefully do not observe it, then it can never be made up again in your lifetime. In short, even one missed prayer can destroy your spirituality.

Some people say that by the Grace of Allah we observe prayers, and yes, if sometimes a prayer is missed, then it is missed. Even though occasionally missing a Salāt is not considered Salāt. The Holy Prophet Muhammad[sa] laid so much emphasis on Salāt that even he, a kind and gracious person and completely immersed in his love, once said, "It is my wish to make someone else an *Imam* [the person who leads a congregation's prayer service], have some men carry firewood on their heads for me, so I can set afire all those houses of the people who don't offer their *Fajr* and '*Isha* prayers in the mosque." The Holy Prophet Muhammad[sa] did not make these comments about those who don't observe prayers, but this was said about those who observe prayers, and who in accordance to the *Qa'ida*, do not come to the mosque to offer Salāt.

He never acted upon it because there is no compulsion in religion. He said this out of repulsion, for otherwise he was the king and if he had wanted to do so, he could have. From this, we can see that he only said this out of repulsion. He said, "I would like to set fire to the homes of such people. They do not deserve to live in our cities. A child or the sick are allowed to say their prayers at home, but for other men who have no excuse for not saying their prayers in the mosque, it is a heavy sin."

Now just look for yourself. How many people offer their prayers in mosques? It is not even one percent. For women it is not obligatory to offer prayers in the mosque although some say that if it is possible for women to come to the mosque to say their prayers, it would be desirable. Some say that it is not an obligation for women to say their prayers in the mosque, but if they chose to, it is not prohibited. In any case, it is not an obligation for women to say their prayers in the mosque. According to some, it is allowed and according to others, if it is possible to do so and they do offer their prayers in the mosque, then they will be rewarded more than if they did not. But for men, it is a verdict that if they fail to say their Salāt in the mosque, they will be punished. If they go to the mosque to observe Salāt, then that will be considered a valid Salāt. In this time and age, forget the notion of women praying at the mosque, nowadays men only go to the mosque as a coincidental occurrence. Nowadays, people assume that only a paid *Imam* or *Muezzin* [person who calls the *Adhan*], those travelers who are poor and stay as a guest there, need to pray their Salāt there. Or a person who needs to win the [public's] votes can say his prayers in the mosque, otherwise they do not think it is necessary.

When I went to Egypt and visited the Jami'a Mosque of Cairo, I saw that it was a huge mosque, which could hold fifty thousand people. Inside of this enormous mosque, I saw one *Imam* leading five or six people in Salāt in one corner. He was not standing in the *mihrab* [a niche made in the center of a mosque where the Imam stands to lead prayer]. I found this odd and I asked this *maulvi* [Muslim cleric], "Why are you observing your prayer in this corner when you have a *mihrab*?" He replied that Cairo has a population of one million people (now twenty-five to thirty million); if I exclude the handicapped, still two to three hundred thousand are able to come to the mosque. If I exclude those who live far away, forty to forty-five thousand could still come to offer prayers in this mosque. The reason I stand in the corner is so that if a non-Muslim visitor comes to the mosque, and he sees me leading prayers in the *mihrab*, he should not receive the impression that this is the city's congregation and in the entire city, there are only four to five people who feel it is necessary to say their prayers in the mosque. Therefore, I stand in a corner to lead the prayers so that they believe that the actual Salāt has already been offered and they may think that these people offering the prayers now are those who came late." Government offices do not make any arrangements for men to offer prayers in congregation and yet they sometimes publish in the news that

such and such renowned official attended the *Eid* [Muslim holiday] prayers. Yet, did some other God command *Eid* and *Jumu'ah* prayers? That God who commanded *Eid* and *Jumu'ah* prayers is that very God Who has commanded the five daily prayers. Then why is it that they follow the commandment of *Eid* and *Jumu'ah* prayers, but do not follow the commandment of the five daily prayers? Since many people attend *Jumu'ah* and *Eid* prayers, well known officials also attend to gain some publicity. There are some who do offer congregational prayers, however these are only a few. The majority only go there to put a veil over their actions.

This vice is usually found in men but is particularly found in women. Women say, "What can we do? We have children and household chores, so we cannot say our prayers." Honestly, is there any house that is without children; or any woman who does not have household chores? Men work outside and women work inside the house. This is not something that should keep you from offering your Salāt. Thus, I advise you that Salāt is spiritual nutrition. I am not the one saying that you should observe Salāt. This commandment is already present within the Holy Qur'an. I am not telling you to observe the fast. This commandment is already given in the Holy Qur'an. I am not telling you to pay Zakat or perform Hajj. You are already aware of these commandments. Therefore, if you already know of them and knowingly do not follow them, then I do not have a solution for this. I wish to only tell you one thing; that Salāt, fasting, Zakat, Hajj, and remembrance of Allah are all forms of spiritual nutrition. Just as your body cannot survive without food, similarly your soul cannot survive without nutrition. Certainly your body will continue to live [without spiritual nutrition], but your soul will never develop the ability to meet God Almighty. Those blessings which are common to all, like being blessed with food, are another matter altogether. The special love with God Almighty is achieved by being able to establish such a special relationship with Him, that He manifests His wishes in one way or another. This type of relationship cannot be attained without doing the [above] practices, because a dead person cannot do the things a living person can.

So, I would like to advise you of one thing and that is you should improve the nutritional status of your soul. Just as you would like your body to live and whenever you are sick and weak, you take medicine,

soup, or vitamins; or if someone has liver problems, they eat more vegetables, similarly, if your soul is weakening, then do something to strengthen it. If Salāt alone does not delight your soul, then indulge in the remembrance of Allah. If Zakat alone is not pleasing you, then give alms and charity. Just as the rule of filling one's stomach is that if ten bites of food do not satisfy it, then eat five more, the same goes for the soul. If charity alone does not revitalize the soul, then give more charity. If five prayers fail to rejuvenate your soul, then observe six and if still your soul is not revived, then say seven. To leave off saying your prayers will not revitalize your soul, however saying more prayers will rejuvenate it. This is one of the nutritional aspects of the soul that I wanted you to realize.

The second aspect of human life is activity. Whatever you eat provides energy to the body, which in turn works. If a person lies down in bed after eating and does nothing, then people around him will say that he does not have the capacity to use his body for work. Likewise, there is spiritual nutrition. After taking strength from it, a person has to work more. A person who thinks that he has said his prayers and so he is done, or that he has observed his fast and he is done, or he gives charity and thinks that he is done, is as foolish as the one who says that I have eaten food and taken water and so have fulfilled the purpose of my life. Eating and drinking is not the purpose of life, instead they are nutrition to provide strength to the body for it to work. Likewise, these spiritual acts are not the purpose of life, nor is the purpose of the physical life eating and drinking. And nor is the purpose of spiritual life to say Salāt or observe fasting, etc. This is the scaffold, one for your body and the other for your soul. One enables your body to work and the other enables your soul to work. When the body is provided with energy, it is able to work, engage in trade, and perform all other worldly tasks. Similarly, when spiritual energy is obtained, the soul performs different deeds. What are those deeds? They are of two types. One is hidden and the kind which progresses one's love for God Almighty. The second is the reformation of the mind, of the thought process, and emotions. Just as the person is able to plough after eating food, engage in trade, work in industry, work as a laborer, in the same way when the body has energy, a person is able to become a good soldier, a good lawyer, or a good teacher.

Similarly, the spiritual food of Salāt, fasting, Zakat, Hajj, and the remembrance of Allah, provide spiritual strength. This strength helps a

person improve their morals. One moves away from injustice and nurtures the emotions of honesty, trust, kindness, and justice. Such a person develops a desire to be of service to humanity. They develop a desire to love and be near to Allah. Afterwards, they not only do this for themselves, but they enjoin others to do the same. For example, they do not tell lies and they strive to forbid others from telling a lie. They not only refrain from hurting other people but persuade others to refrain from hurting other people. Their thoughts are purified, and they strive to purify the thoughts of others. In short, their soul is busy night and day in reforming mankind. The Salāt in itself is not the final goal. God Almighty states in the Holy Qur'an:

إِنَّ الصَّلٰوةَ تَنْهٰى عَنِ الْفَحْشَآءِ وَ الْمُنْكَرِ ؕ

Surely, prayer restrains one from indecency and manifest evil.

(Holy Qur'an, Ch. 29: V. 46)

Just as eating food is not the ultimate goal but provides energy for a man to accomplish worldly tasks similarly Salāt is not the ultimate goal. Instead, it restrains one from indecencies. The one who says prayers, his soul is provided with energy, which prepares him to fight against evil. He develops the virtues of honesty, trust, justice, fairness, and kindness. In short, he nurtures all high morals and further develops the capability to instill these virtues in others as well. The same is the case with fasting. God Almighty says about fasting:

لَعَلَّكُمْ تَتَّقُوْنَ ۙ

"So that you may guard against evil."

(Holy Qur'an, Ch. 2: V. 184)

The purpose of fasting is to provide energy to the soul for it to become righteous. The Holy Prophet Muhammad[sa] said, "That person who merely stays hungry and thirsty is not fasting. A truly fasting person is the one who controls his tongue." So, the purpose of fasting is not merely to stay hungry and thirsty; it is to develop such a passion that even if he must let go of his personal belongings and lawful provisions for the sake of his brothers or for mankind, he will be able to do so. During our fast we have our food, which we have earned by lawful means and is not unlawful according to *Shariah* and we have our own water; yet we do not eat that food nor do we drink that water. By doing this, the lesson we are given is that while following God's commandment for the sake of

mankind and for the sake of your fellow brothers, you make that which is lawful, unlawful for yourself. Then when you truly do this, how could you ever make lawful for yourself another's possessions? Thus, during the fast, God Almighty focuses your attention on eating that which is lawful and earning that which is lawful.

The same is the case with Hajj; people leave behind their businesses to perform Hajj. They all gather together in one place and by doing so, God Almighty gives us the lesson, that in empathy with mankind, for one's country, and one's relatives, even if you must leave your work to do so, then you should go. So, if a person goes to Hajj with all sincerity, he gets the chance to work for mankind, his friends, and his relatives.

Therefore, Salāt, fasting, Zakat, Hajj, and the remembrance of Allah are all spiritual nutrients. After partaking of them, one has to work as well, but most people are heedless of this fact. They become arrogant after offering prayers and instead of attaining greater spiritual strength, they consider that by saying their prayers they are doing a favor to God Almighty. Salāt was taught to us to strengthen the power of our righteousness. If a person, despite saying his prayers, does not enhance in virtue, understand that this means he did not offer his Salāt properly. If you do not attain any energy by eating food, then you consult a doctor and are treated. Similarly, if Salāt does not build within you the strength to be repulsed by vice, then recognize that your Salāt is not the Salāt it should be. A spiritual disease lies within you, the treatment of which is necessary. For instance, some people mix sawdust in flour and can make bread out of it to eat, but once it goes into their intestines it causes pain. And they are unable to acquire the strength which the food would normally give. Likewise, if somebody is saying prayers, but is receiving no apparent spiritual strength, then he should understand that there is something wrong with his Salāt. When someone is sick, he is given strengthening food and he is diagnosed. Similarly, if your spiritual health is not well, then it should be treated with an abundance of Salāt, fasting, Zakat, and remembrance of Allah. These acts are not the ultimate goal in themselves, but yes, they are used as sustenance.

Keep looking after your prayers and see if you receive any extra benefits through them. There is a famous anecdote in our country. It is

funny, but the lesson contained within is very profound. It is said that there was a *Maulawi*, who went to a village and started preaching. No one came to listen to his sermons. Occasionally, five to seven people would turn up. A thought occurred to the village entertainer, that he should ask the *Maulawi* what benefits his advice and sermons offered. He went to the *Maulawi* and asked, "What is the advantage of Salāt and fasting?" He meant that a person works hard in this world. He endures all this toil and being human, he wishes to be compensated for it. If this is so, then he should get some reward for offering Salāt as well. To stall the entertainer, the *Maulawi* replied, "By saying prayer one receives a *Nur* [light]." This response satisfied the entertainer and he thought, "Okay, at least I will receive something." He went home and told his wife, "I will pray and in return I will receive *Nur*." So, he offered *Zuhr* and then '*Asr* prayers, and then offered *Maghrib* and '*Isha* prayers. After every prayer, he would look at his body to see what this *Nur* would look like. It was wintertime. When he woke up for *Fajr* Prayer, he felt cold. He remembered that the *Maulawi* had told him that if water is not available or if someone is ill, they could also do *Tayammum*. He felt cold and decided to do *Tayammum.* Coincidentally, he had a *tawwa* [a flat, iron baking plate]. It was dark and so he did *Tayammum* from the *tawwa.* As soon as he brushed his hands over his face, his face turned black [from the soot]. Once he was done with five prayers, he thought that by now, he should certainly have received *Nur*. He asked his wife, "Look, does my face have *Nur* yet or no?" His wife did not know what *Nur* meant. She said, "I do not see any change but yes, there is an increase in blackness." The entertainer said, "If *Nur* is blackness, then it has appeared in great strength. Look, even my hands have turned black!" This is just a joke of course, but it gives us an idea that human nature demands a reward for hard work. Any work without a reward is considered absurd. So, if someone demands a reward for offering prayers, then he is right to do so. God Almighty points to this very aspect in the verse:

إِنَّ الصَّلٰوةَ تَنْهٰى عَنِ الْفَحْشَآءِ وَ الْمُنْكَرِ ؕ

Surely, prayer restrains one from indecency and manifest evil.
(Holy Qur'an, Ch. 29: V. 46)

Similarly, it is said in the Holy Qur'an about fasting:

لَعَلَّكُمْ تَتَّقُوْنَ ۙ

"...so that you may become righteous."

(Holy Qur'an, Ch. 2: V. 184)

which means, so that it gives you the strength to be righteous. Similarly, Zakat makes your heart pure.

The Holy Qur'an has mentioned all the principles, and it is these principles which are the essence of all this. We can see that by drinking water, we feel full, but someone who has a fever, remains unsatisfied and continues to ask for more water. Similarly, Salāt has a special advantage of keeping you away from unbecoming things and giving you the strength to do good deeds. If we do not find this strength by offering prayers, then we must recognize that there is certainly something wrong with our spiritual health. Just as a feverish person cannot digest his food or experiences diarrhea or vomiting after eating at which point we realize that he is sick and then we seek for a doctor to have him treated. If we do not seek treatment, then the illness becomes more serious. Similarly, if spiritual sustenance is not providing spiritual strength, and you do not even worry about it, then the result is you will die a spiritual death. This is because you have developed a disease. We offer prayers but fail to concentrate on its outcome. We observe fasting but fail to focus on its results. We continue to do them blindly, and as a result, just like the body that does not digest food and dies, our soul does not absorb the nourishment and as a result, dies. One should closely monitor whether spiritual nutrition is being absorbed and whether any spiritual strength is being gained or not. If you do not pay attention to the change brought about by spiritual nourishment then it is possible that you have a disease and if it is not treated in time, it might result in one's complete destruction.

I will now give a brief overview for you. First, Lajna Ima'illah should keep in mind that they should be regular in Salāt. Secondly, in religious occupations they should remember that just as there is physical nutrition, there is spiritual nutrition. Just like the body dies without nutrition, the same way the soul dies without sustenance. However, neither is food the ultimate goal of the body, nor is spiritual nutrition the ultimate goal of the soul. We use the physical nutrition to make blood and obtain energy. With this energy we can do various things. Likewise, spiritual nutrition has the same purpose, which is to obtain spiritual energy to perform other tasks. If spiritual food was the only goal, then why would God Almighty say:

فَوَيْلٌ لِّلْمُصَلِّيْنَ ۙ الَّذِيْنَ هُمْ عَنْ صَلَاتِهِمْ سَاهُوْنَ ۙ

"So, woe to those who pray but are unmindful of their prayers."
(Holy Qur'an, Ch. 107: V. 5-6)

This proves that Salāt could be a source of a curse for some people. You should not be content over the observance of Salāt, fasting, Zakat, or Hajj. Rather, you should continue to measure how much energy you gain from them. Then, I mentioned that spiritual strength results in the development of passion in a person and he tries to inculcate the same moral values in others that he has developed within himself. Develop a passion for *tabligh* within yourself. If you fail to do so, then your [spiritual] death is fated. When there is an outbreak of cholera, it first attacks your neighbors. If you are not careful, then you cannot escape it. Then, there is the plague and the same will follow with that. Likewise, if you are not focused on *tabligh* of religion and you do not try to correct this, then the spiritual malady which your neighbor is afflicted with, will spread to you. Therefore, say your Salāt and continue to ponder over whether it is having any effect. Thereafter, strive to nurture the same in others. If you fail to do that, then those who have already fallen victim to spiritual death will one day cause you to fall prey to their disease. You should develop a habit of advising and preaching to others so that they may fall prey to you instead.

At the end, I pray that God Almighty enable you to discharge your duties, make you a true believer and a true Muslim, so that you become the most valuable person for yourself, for your family, for your country, and above all, for Islam Ahmadiyyat.

(*Misbah*, December 1950)

Address at the Inauguration Ceremony of Rabwah
Address at first Jalsa Salana

Delivered by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifat-ul-Masih II[ra]

Rabwah
April 16, 1949

Organizational Difficulties Due to being the Inaugural Jalsa

After the recitation of *Tashahhud*, *Ta'awwuz,* and *Surah Al-Fatihah*, Hazrat Khalifat-ul-Masih II[ra] said:

As you [ladies] have been likely hearing since yesterday, this Jalsa is indeed an inauguration of Rabwah. According to the prophecies of God Almighty we have had to leave Qadian for some time and it is necessary for us to temporarily establish a place to be used as the headquarters of our organization in order to maintain our Jama'at activities, and from where we can continue the work of propagating the message of Islam in the world. Because this is a temporary arrangement, we have had to bring everything from outside. As a matter of fact, you cannot even find an earthen oil lamp in Rabwah, but it was important to have electricity for the loudspeakers to function. Therefore, we brought electrical generators from Lahore. Loudspeakers were also brought from Lahore. Even the workers have been brought from elsewhere, and sometimes they left the job and ran away, and so the progress of work comes to a standstill. Tents and partitions also came from Lahore. In fact, those working here are also from Lahore. The women and the girls who are here serving food also came from Lahore. Some of the people for cleaning came from Lahore as well. The water carriers were brought from the surrounding areas. So, in fact, there is nothing from here. Thus, it is not impossible for problems in its organization to arise. In fact, mishaps are bound to happen and if something goes well, it will be a coincidence.

So, you must understand the real reason and the importance of this Jalsa. This Jalsa is not for the sake of speeches.

Reverence for Khana Ka'bah

Hajj occurs every year, but no speeches are given there. Still, Muslims from all over the world travel for hundreds and thousands of miles to gather around *Khana Ka'bah*. Every year two to three hundred thousand pilgrims congregate there. The only purpose of this crowd of two to three hundred thousand is to walk to Arafat and then from there to head to Muzdalifa. From Muzdalifa they go onto Mina, where they perform circuits around a house built of stone, perform the sacrifice of their animals, and the job is done. The foundation of the *Ka'bah* was laid four thousand five hundred years ago. And this is the same foundation laid by Prophet Abraham[as]. It is quite likely that the *Ka'bah* existed even before then. And this seems to be more probable since some verses of the Holy Qur'an indicate that the *Ka'bah* existed from before. Even if you disregard this fact, for the last four thousand five hundred years, people have traveled for thousands of miles and suffered all kinds of hardships along the journey. Even now, no railway has been built there, and the state of the land there is such that in comparison, the sandy grounds of Rabwah are nothing less than roads reserved for royalty. Going from Jeddah to Mecca, travel must proceed through such lands that one cannot distinguish between the wilderness, the fields, and the road. Here we have built [some sources of] shade, while you cannot even find areas of shade there. The camel drivers set their camels down somewhere for the night, where some passengers, some camel drivers, and some travelers passing by join them for the night, believing that robbers won't attack them if they travel in a group. They all gather together and lay their heads on the sand and go to sleep. Also, so much dust flies around there that even if another person passes by, he cannot be seen because of the dust in the air. Despite all this, people have happily endured these hardships for thousands of years because they believe that they are fulfilling the will of God Almighty.

The Comforts of the Soul

You have only experienced this for just a year. Next year you may not have the opportunity to receive these blessings. If by the grace of Allah, headquarters are established here, then many facilities will become available next year, but those facilities will be for physical comfort and not for spiritual. The spiritual comforts are always achieved by enduring hardships in the way of God Almighty.

Sacrifices of the Earlier Companions[ra]

When prophets are sent to this world, those who accept them in the early days are the ones considered [the most] exalted. Every Muslim knows that after the Holy Prophet Muhammad[sa], Hazrat Abu Bakr[ra], Hazrat 'Umar[ra], Hazrat 'Uthman[ra], Hazrat 'Ali[ra], Hazrat Talha[ra], Hazrat Zubair[ra], Hazrat Abdur Rahman bin Auf[ra], Hazrat Sa'ad[ra], and Hazrat Sayeed[ra] were considered among the highest in rank. However, the reason for their higher rank was not because things were made more easily available to them, but the reason for their superior status was because they suffered more hardships in the name of religion than others. Hazrat Talha[ra] lived after the Holy Prophet Muhammad[sa]. When a dispute arose among the Muslims after the martyrdom of Hazrat 'Uthman[ra], one group said that those responsible for the death of Hazrat 'Uthman[ra] should be punished. The leaders of this group were Hazrat Talha[ra], Hazrat Zubair[ra], and Hazrat A'ishah[ra]. But a second group said that since a rift has already developed between the Muslims, and that people would die in any case, we should first unite all the Muslims so the grandeur and the majesty of Islam can be established. We will punish those people afterwards. The leader of this group was Hazrat 'Ali[ra]. This argument escalated so much that Hazrat Talha[ra], Hazrat Zubair[ra] and Hazrat A'ishah[ra] accused Hazrat 'Ali[ra] of trying to protect the culprits responsible for the martyrdom of Hazrat 'Uthman[ra]. Hazrat 'Ali[ra] blamed them in turn that they were giving precedence to their personal interests. They weren't keeping in mind the interests of Islam.

The conflict reached its worst point, and a war even broke out between the rival factions. It was a war in which Hazrat A'ishah[ra] also led forces. She sat upon her camel and commanded the troops and Hazrat Talha[ra] and Hazrat Zubair[ra] also took part in this battle. As the battle continued between the two parties, a companion[ra] came up to Hazrat Talha[ra] and said, "O Talha[ra]! Do you remember the time when you and I were in the company of the Holy Prophet[sa] and he said, 'Talha[ra] a time will come when you will be in one army and 'Ali[ra] in another, and 'Ali[ra] will be in the right, and you will be in the wrong?'" When Hazrat Talha[ra] heard this, his eyes were opened and he said, "Yes, I remember that incident now," and he immediately left the army. When he was leaving the battleground so that the Holy Prophet Muhammed's[sa] prophecy could be fulfilled, an unfortunate man who was a member of Hazrat 'Ali's[ra]

army came from behind and stabbed him with a dagger, martyring him. Hazrat 'Ali[ra] was seated in his position when the man came running and boasted in the hopes of receiving a prize, "O *Amīr-ul-Mu'minīn* [leader of the Believers], I want to give you the glad tidings of the death your enemy." Hazrat 'Ali[ra] asked, "Which enemy?" The man replied, "O leader of the faithful, I have killed Talha[ra]." Hazrat 'Ali[ra] replied, 'O man, I will give you glad tidings from the Holy Prophet[sa] as well. You will be sent to hell because once (when Talha[ra] and I were in the Holy Prophet's[sa] company) he said, 'Talha[ra] you will suffer disgrace for the sake of justice and truth, and a man will kill you, but God will put this man in hell.'"

In that battle, when the army of Hazrat 'Ali[ra] and that of Hazrat Talha[ra] and Hazrat Zubair[ra] lined up facing each other, Hazrat Talha[ra] began giving arguments in his [position's] favor. (This was before the one companion reminded him of the *Hadith*, after which he left the battle). As he was delivering his arguments, one person from Hazrat 'Ali's[ra] army shouted, "O you cripple-handed, be quiet!" One of Hazrat Talha's[ra] hands was completely paralyzed and did not function.

Hazrat Talha's[ra] Exemplary Sacrifice

When this person said to Hazrat Talha[ra], "O you cripple-handed, be quiet!" Hazrat Talha[ra] replied, "You say, 'O, cripple-handed, be quiet', but do you even know how I became crippled? In the Battle of Uhud, when the Muslims were losing ground, and only a dozen men remained with the Holy Prophet Muhammad[sa], an army of three thousand disbelievers surrounded us and began shooting arrows at the Holy Prophet[sa] from all sides, believing that if he[sa] was martyred, then the entire cause would come to a halt. At that time, the bow of every soldier from among the disbeliever's army was aimed towards the face of the Holy Prophet Muhammad[sa]. It was at that moment that I put my hand in front of the Holy Prophet's[sa] face. And all the arrows shot from the disbeliever's army pierced my hand until my hand became useless and paralyzed. Yet, I did not move my hand away from the face of the Holy Prophet Muhammad[sa]."

At another time, when [Hazrat Talha[ra]] was telling this story, a person asked, "Talha[ra], when arrows were piercing your hand from all sides, did it not hurt?" Talha[ra] replied, "Why wouldn't it hurt! Of course,

it hurt, but I withstood it." The person then asked, "Did you cry out in pain?" Talha[ra] said, "I felt the urge to cry out, but resisted lest my hand move, and an arrow injure the Holy Prophet Muhammad[sa]." So how did Talha[ra] become Talha[ra]? It was because of the hardships he suffered for the sake of the Holy Prophet Muhammad[sa]. How did Zubair become Zubair[ra]? It was because of the hardships he suffered for the sake of the Holy Prophet Muhammad[sa].

Sacrifices of Hazrat 'Uthman bin Maz`oon[ra]

Hazrat 'Uthman bin Maz`oon[ra] was a companion of the Holy Prophet Muhammad[sa]. He had accepted Islam in the early days. His father was among the very wealthy of Mecca. Hazrat 'Uthman bin Maz`oon[ra] was only thirteen or fourteen years old when he accepted the Holy Prophet[sa] as a Prophet. After accepting Islam, *kuffaar* tortured him in many ways and inflicted all kinds of hardships on him but that young teenager faced those hardships with courage and took upon all those inflictions with perseverance. He never turned away from Islam. When the migration to Abyssinia took place, and upon being told by the Holy Prophet Muhammad[sa] to go to Abyssinia, Hazrat 'Uthman[ra] went as well. But he came back soon after and said, "I cannot live without the Holy Prophet[sa]." Then again, when hardships increased, he intended to leave for another place with the permission and according to the Holy Prophet's[sa] direction. When he was leaving Mecca, he met one of his father's friends on the way, who asked him, "'Uthman[ra], why are you leaving Mecca?" 'Uthman[ra] replied, "The people of Mecca do not let us live here." That rich man was his father's good friend. When he heard this from 'Uthman[ra], tears flowed from his eyes at the thought of 'Uthman's[ra] father and the love he had for him. And he said, "'Uthman! Do you know that your father was my brother? This is why it would be a disgrace if you leave Mecca while I am still here. Come back to Mecca with me. I will announce that you are under my protection, and no one will harm you." So, he took Hazrat 'Uthman[ra] with him, and according to the Arab tradition, he went to *Khana Ka'bah*, and announced, "'Uthman is under my protection. Anyone who tries to harm him will provoke my wrath."

It was an Arab custom that when a person took another into his protection, no one else would dare raise their hand upon that person. Arabs had their shortcomings too. Had they been flawless, how could they have

rejected the Holy Prophet Muhammad[sa]? But they had some special qualities as well, which if adopted by our people, would indeed make us shine like stars. And among those qualities was that if someone pledged to protect someone else, then no one could harm that protected person and if anyone tried to harm him, it meant that now the two were at the verge of war. Anyway, when Hazrat ‘Uthman bin Maz`oon[ra] came under the protection [of his father’s friend]; the hardships which the people of Mecca had inflicted upon him stopped and they began to live in peace. But once when ‘Uthman[ra] was preaching to the nonbelievers, they complained to the wealthy nobleman. He called Hazrat ‘Uthman[ra] over and told him to stop preaching. Hazrat ‘Uthman[ra] replied, “I cannot stop preaching [God’s message], so you may take back your protection.” Thus, the [protector] announced that he had taken away his protection.

Once at a gathering, Labeed the poet, who was famous among Arab poets, was reciting his verses. Those were the days of [pre-Islamic] Hajj. All the wealthy were sitting at the gathering, as he recited his poetry he came to this verse:

"اَلآ كُلّ شِيءٍ مَاخل الله باطِل"

“Hearken! Everything except Allah is going to perish.”

Hazrat ‘Uthman[ra] was there and said, “That is right!” At this, Labeed the poet became angry, that a mere child was praising a poet of his caliber. However, the others pacified him and so he continued. After that, he read the second verse which was this:

وَكُلَّ نعيم لا محالة زائل

“That is, every blessing is going to fade away one day.”

When he read out this verse, “That is, every blessing is going to fade away one day,” Hazrat ‘Uthman[ra] grew agitated and said, “False, false, absolutely wrong! The blessings of paradise are never going to fade away.” Now how could a person who became irritated at hearing his verses praised, take any criticism? The result was that Labeed became silent, and said, “I will never again recite my verses in Mecca. The people of Mecca are ill-mannered.” At that, a person came forward in anger and rage and hit Hazrat ‘Uthman’s[ra] face with his fist so hard that one of his fingers pierced Hazrat ‘Uthman’s[ra] eye. His eye began to bleed. The wealthy friend of his father who had offered protection to ‘Uthman[ra] was

also present there, but he could not oppose his tribe's people. What strength does a single man possess to stand up against a whole nation. At the same time, he was overwhelmed by the sadness of this sight. Scenes from the past came to his mind, when Hazrat 'Uthman's[ra] father, who was an elite of Mecca, would come out into the city and the people would shower him with respect and cast their eyes downward. Whereas today, the same man's son was being beaten so miserably that he lost an eye. Due to these thoughts, on the one hand his heart was overwhelmed with sadness, but on the other hand he was afraid to raise his voice up against his people.

With these conflicting emotions he went to Hazrat 'Uthman[ra] and angrily said, "Do you see the result of leaving my protection? Did I not tell you to remain under my protection? You forced me and told me that you did not wish to remain under my protection, so I took my protection away. What was the outcome? Today you have lost an eye." If God forbid any of you should lose an eye or suffer an injury to the eye, you can imagine how much you would cry, and how you would scream and wail about it. But Hazrat 'Uthman[ra] did not shed any tears in his pain. He did not cry out. Nor did he express any regret. He did not thank the one showing him concern. Instead, if Hazrat 'Uthman[ra] said anything, it was this:

"O Uncle, you lament the loss of one of my eyes. By God, my other eye is ready to be sacrificed for the sake of Allah as well."

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ بَارِكْ وَ سَلِّمْ
اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

"Bless O Allah, Muhammad and the people of Muhammad. Bestow on him prosperity and peace. Thou art the Praiseworthy, the Glorious."

The Great Reward of Sacrifices

These were the hardships that they took upon themselves. But do you know what Hazrat 'Uthman[ra] received in return for these hardships? The return he received in the afterlife is a separate matter. The reward that Hazrat 'Uthman[ra] received just in this world for his sacrifices is so magnificent. Today, even the mightiest Muslim King would be ready to

say, “Alas! May I and my family be crushed in a grindstone [if only I could] achieve that reward.” That blessing was that in the last two or three years before his[sa] demise, the Holy Prophet[sa] had a son. whom he named Ibrahim[ra]. [The son] was a fruit granted during his final few years. But the son died when he reached two years of age. The Holy Prophet[sa] took his body for burial. After they reached the grave, and the funeral prayer was said, the Holy Prophet[sa] took up the child’s body and stepped into the grave to lay the body to rest. While laying the body in the grave, the Holy Prophet[sa] said aloud a phrase. The Holy Prophet[sa] spoke this phrase six years after the death of Hazrat ‘Uthman bin Maz`oon[ra]. Hazrat ‘Uthman bin Maz`oon[ra] had been martyred. He was martyred in the battle of Badr, which took place in the second year after *Hijrah* [migration from Mecca to Medina], while this incident took place in the eighth year after *Hijrah*. So, about six years had passed since the death of Hazrat ‘Uthman[ra]. The phrase that the Holy Prophet[sa] said at that time was the greatest reward anyone in this world can [hope to] achieve. The Holy Prophet[sa] took Ibrahim’s[ra] body in his hands, kneeled down in the grave and said, “Go to your brother, ‘Uthman bin Maz`oon[ra].”

After a period of six years, at the death of his own son, after whom another child seemed unlikely, if the Holy Prophet[sa] expressed any sorrow, it was only, “Six years ago, my son ‘Uthman[ra] was martyred. Now, O Ibrahim! Six years later you have again reminded me of ‘Uthman[ra].” Even if Hazrat ‘Uthman[ra] was seated on a throne over the entire earth, even if God Almighty had granted him eternal life so he could forever rule over the world, even if not just one eye, but both eyes had been pulled out, both his ears cut off, even his tongue cut out, and his nose chopped off, and his teeth taken out, and then had Hazrat ‘Uthman[ra] been given the option to get all of it back in exchange for this statement, Hazrat ‘Uthman[ra] would have never agreed to this bargain. He would have said, “I am not ready to give back that statement. You may keep those blessings for yourselves.”

There is no doubt that we deeply feel the loss of those who have just passed away whether they are neighbors or relatives. But, the duration of six years is such a long time that friends forget their friends, and relatives forget their relatives. Yet the state of the Holy Prophet Muhammad[sa] was such that six years after Hazrat ‘Uthman’s[ra] death, when his only son and the fruit of his last years died, the Holy Prophet[sa]

did not say, “Ibrahim, I am saddened by your death.” Instead, he said “Ibrahim has reminded me of ‘Uthman’s[ra] death.” This is that for which he gained this distinction. What value does our discomfort for a day or two have compared to this?

Hazrat A’ishah’s[ra] Spiritually Inspiring Example

Hazrat A’ishah[ra] survived long after the Holy Prophet[sa]. During Hazrat ‘Umar’s[ra] Khilafat, when Iran was conquered, flour grinding grindstones were brought over, which could grind flour in a much finer way. When the first grindstone was installed in Medina, Hazrat ‘Umar[ra] ordered that the first portion of the newly ground fine flour should be sent to Hazrat A’ishah[ra] as a gift. So, according to his instruction, the finely ground flour was sent to Hazrat A’ishah[ra]. Her maid prepared very thin flat bread out of that flour. The women of Medina, who had never seen such fine flour, gathered around and formed a crowd at Hazrat A’ishah’s[ra] house to see the flour and the bread made from it. The entire courtyard was full of women, and they were all waiting for the flat bread to be prepared so they could see how it was. You [ladies] might be thinking that it must have been a very special kind of flour, but it was not an extraordinary kind of flour. It was inferior to the flour you use every day. It was inferior to the flour, which even the poorest of the poor among you uses these days. But it was far superior to the flour, which had been available in Medina at that time. Anyway, the flat bread was prepared from that flour. The women saw it and were amazed. Out of curiosity, they began to touch the bread and exclaimed, “O, how soft is this bread. Can there be any better flour in the world?” Hazrat A’ishah[ra] took a piece of that bread and put it in her mouth. All the women were looking at Hazrat A’ishah[ra] in anticipation of seeing her expression, thinking she would show her delight and enjoy it with a certain relish. But, as soon as Hazrat A’ishah[ra] put that morsel in her mouth, it remained there as if someone had closed up her throat, and tears began to flow down. The women said, “O lady, the flour is excellent and the bread is so soft that you can’t even imagine, so what has happened that you cannot even swallow it and you have started to weep. Is there something wrong with this flour?” Hazrat A’ishah[ra] replied, “Nothing is wrong with the flour. I agree the bread is extremely soft, and we have never seen such a thing. But my tears do not come because something is wrong with the flour. Instead, I began thinking of the Holy Prophet Muhammad’s[sa] last days.

He had become very frail and could not eat hard foods. Even in those days, we used to crush the wheat with a stone, and make bread from that and give it to him." Hazrat A'ishah[ra] said:

"The one due to whom we have received all these blessings left us while bereft of them, but we, who have attained this privilege because of him, are benefiting from these bounties."

As she uttered this, she spat out the piece of bread from her mouth and said, "Take away this bread from in front of me. Thinking about the time of the Holy Prophet Muhammad[sa] makes me choke and I cannot swallow this bread."

Communities of the Prophets only Attain Respect through Sacrifice

The truth is that the Prophet's communities always attain respect by suffering hardships. Their honor does not come from the fact that they have so much money or so much wealth and property. Instead, all their respect comes from how much hardship they suffered in the way of God Almighty, so instill the habit of tolerating difficulties for the sake of religion within yourself. You cannot please God with only financial sacrifices or simply by speaking. You must make sacrifices. And such sacrifices, compared to which your previous sacrifices pale into insignificance. Until you are ready to offer such sacrifices, you cannot achieve real greatness, and your progeny will always remain slaves to others. Bearing children to be born slaves, oppressed, and degraded by others cannot be an occasion for joy. Instead, it is a cause for disgrace and shame. A woman, who bears ten children, and all ten children lead a life of slavery and humiliation, is not raising her family name any higher, rather she brings shame to it, because she has added ten slaves to the family. Only that woman is worthy of respect who does not raise a child but raises lions, who does not raise human beings but raises angels. This is the work that was done by the *Sahabiat*[ra] [female companions of the Holy Prophet[sa]]. I have given you dozens of examples of the sacrifices made by the *Sahabiat*[ra]. The virtue of their passion and the purity of their feelings and importance was such that if you keep that directly before you, it will act as your true model and real guide, helping you to perform your duties well.

Their lives were full of many stories, but for right now, I will tell you one story. The son of one of the female companions[ra], who was her only son, died in battle but she did not cry over his death, nor did she show sorrow at the death of her child. Rather, she remained happy and did not express any sadness over her loss. Every nation has its share of foolish women. Her foolish neighbors would come to her and say, "O heartless mother, you lost your only child, but you did not shed a single tear over his death. Does your heartlessness know no bounds?" One day, she went to the Holy Prophet Muhammad[sa] and asked, "O Prophet of Allah! Did my son enter hell or heaven?" The Holy Prophet Muhammad[sa] replied, "Your son certainly went to heaven. He died fighting in the way of Allah, and his life ended in a state of faithfulness." She asked, "O Prophet of Allah, is his present state in the Hereafter better or is the previous state he had in this world better?" The Holy Prophet Muhammad[sa] remarked, "What is this world compared to the next world? He has received a new life in the next world. He has achieved nearness to God Almighty and has become heir to His favors and bounties." She said, "O Prophet[sa] of Allah! When one's son is in the best state, should one feel happy or should one cry? My son has died in the service of Islam and as you said, he has received a great reward in the next world, as well as a loftier station. On the achievement of such blessings, should I cry or feel happy? My neighbors ask me why I don't cry. O Prophet[sa] of Allah! Why should I cry when my son is in a better state than he was before?" The Holy Prophet Muhammad[sa] said, "You are right. Compared to all that he has received in the Hereafter, this world and this life are worthless."

The Responsibility of Mothers

The truth is that it is the mothers who either make their children or break their children. In this age as well, God Almighty has established an Islamic region [Pakistan, which had newly been founded at the time of the speech] to exalt Islam. And those known as Muslims are its rulers and kings. Either non-believers ruled over us or as of now, Muslims rule over us, regardless of how corrupt they may be. But, at the very least they believe in the Holy Prophet Muhammad[sa]. This status and this respect which God Almighty has given Muslims is a sign that God Almighty is ready to grant Muslims even more honor. If you fulfill your responsibilities, then these Muslims will become Ahmadi. And this way, the sovereignty of true Islam will be established. But for every blessing,

some sacrifice must be made and for every sacrifice, certain emotions are evoked, some of which can cause sadness. The one who owns nothing is not worried about saving anything, but the one who owns something is worried about protecting it from thieves and robbers. Thus, abundance of wealth or government and sovereignty also brings responsibilities with it.

Defending Pakistan with our Blood is our Duty

Now that this country is ours, it is our job to protect it. This country can no longer be saved by the blood of the British; rather it will be saved by the blood of the Muslims themselves. In this regard some dangerous situations are being created to crush Pakistan and deprive it of its due rights. At this time, I have called the attention of the members of the Jama'at over and over again to the fact that they should rise up and serve their country. This is the first step that must be taken to protect an Islamic land. After this, a time will also come when wars will solely be fought to defend Islam. But, if one is not ready to take the first step, it cannot be expected of him to be prepared to take the second step. I regret that at this moment [members of the] Jama'at did not show the bravery that a believer should have.

Glorious Deeds of some Ahmadi Women

But I will tell you that some women among you have showed themselves to be the most excellent of examples. If those illiterate, uneducated, and poor women can show such a great example, then why cannot the well-off and educated women show a similar example? Our men went to a place to hire recruits. They held a public meeting and asked people to sign up to join the Pakistani army. In those countries, where they are not used to fighting, its people are usually reluctant to sign up at such occasions. Thus, this was the case here as well. People were asked to sign up, but there was silence from all four sides, and no one rose to write his name down. Then a widow who only had one son and who was not educated either, at seeing the Ahmadi missionary ask over and over again for people to volunteer their names, while everyone hesitated to stand up, stood up from the women's side and called her son, "O so and so, why don't you speak up? Did you not hear that your Khalifa is calling you to go to battle?" Upon hearing this, he rose and signed up his name to join

the war. Then upon seeing him, others were also motivated, and they also began to sign up their names.

That woman was not from a rank of landowners, instead she was from the peasant class, about whom the landowners often say with great contempt that they do not even know how to fight. But even as a non-landowner, she realized her responsibility, and realized it even in her situation as a widow with only one son, and no hope of having another son. She said, "When a call is rung out in the name of God and Islam, I must answer whether or not I am left with a son."

Extreme emotions generate similar emotions in reaction. When she said this, many cowardly who were at first trying to save themselves, also began to offer their services. When I received this information and I read this incident in a letter, before I put that letter down, I prayed to God Almighty and said,

Prayer for the Ahmadi Woman who Made the Sacrifice

"O my Lord! This widowed woman is offering her only son for the service of Thy religion or for the cause of defending the Muslim country. O my Lord! It is my duty to offer more sacrifice than this widow. I plead to You, calling upon your Grandeur and pray to You that if there is a need for human sacrifice, then O my Lord, take not her son, but let it be my son who is killed."

Similarly, our men went to another place, where there was another woman who was also not from the landowner class, but from the people whom the landowners contemptuously call *Kameen* [the lowly]. She also showed an excellent example of her sacrifice. She had two sons and two grandsons. When our men went and told them that in order to defend Pakistan, people should join the army, and that she should offer one of her children to enlist in the army; at that time, the woman was standing outside and working. She right away called upon all four of her sons and grandsons and told our missionary, "These are my two sons and two grandsons. Take all four of them with you." Then she turned to her sons and grandsons and said, "Look! I am not going to enter my home until you leave this place." When our man told her that at the moment they only needed one young man, not all four, she replied, "I am prepared to send

all four of them." Finally, she agreed and said, "At least take two." So, instead of one young man, she offered two young men and very happily left.

This is the spirit which is the true spirit by which nations progress in the world. Those days are gone when the British ruled this country. At that time, if someone attacked [us], we could say to the British to go and fight because this is your country and not ours. But now, it is our country and we are the ones who will have to be ready to fight the enemy.

My Own Exemplary Sacrifice in Serving Pakistan

I do not ask you to do something which I myself did not do. Of all my sons in Pakistan who are of age, other than the two who study in college (and they too, have served later), all the rest have served in the army. And I believe we cannot attain those principles which lay before us unless we sacrifice.

We must conquer the world and the world cannot be conquered without sacrifice. No doubt, this conquest is the conquest of hearts, but even hearts cannot be won over without sacrifice. It is the conquest over the heart which creates the most enemies of people. When you go to someone and preach to them about Ahmadiyyat, you give them a wealth of faith, but they are not happy. Instead, they argue with you and actually want you to lose your treasure of faith as well and give you grief. Thus, I call your attention towards your responsibilities. Your men are showing cowardice, and when they are called upon to come forward, they make all sorts of excuses. Sometimes they have one excuse, sometimes another. Every excuse they make up is written in the Holy Qur'an in relation to the *munafiqeen* [hypocrites]. Your job is to free your next generations [from hypocrisy]. Your job is to ask your husbands to either make a sacrifice for their religion, or they will have no relationship with you in the future. You rarely get the chance to pick up a sword and do *jihad*. Your *jihad* [inner striving or struggle] is to say to your husbands, your fathers, your brothers, and your sons, "If you are not ready to fight, we will have nothing to do with you."

Excellent Example of Muslim Women

This incident is from the time of Hazrat 'Umar[ra]. Hind, a woman who had fought against the Holy Prophet Muhammad[sa] all her life, she [later] became Muslim at the time of the victory of Mecca. In one battle, both her husband, Abu Sufyān[ra] and her son, Mua'via[ra] participated. The enemy attacked in such a way that the Muslims could not stand their ground and retreated from the battlefield. When Hind saw that the Muslims were running back from the battlefield, she said to the women, "Look, the Muslims are running from the battlefield. Come, let us stop them." After saying this, they took out the stakes from the tents and beat the horses and camels with the wood, saying, "Go back right now or take our place and cook food. We will go and fight the enemy ourselves."

There is a famous, historical phrase which Abu Sufyān[ra] spoke at this occasion. He looked at his son Mua'via[ra] and said, "Mua'via[ra]! Turn back the horses. The attacks of the enemy are not as painful as these words from the women." So, they returned [to the battlefield] and gained victory over the enemy.

Thus, I warn you that your men are failing this test. They are afraid and anxious about going to battle. There is no doubt that we have raised people ready to make sacrifices. But there are a good number of people who are afraid of stepping into this field. You will be surprised to know that from the city of Lahore, where five thousand Ahmadis live, even after calling their attention and even though I was present there and personally called for their attention, in an [entire] year, not even one man joined the army. In comparison, from my own home, my seven sons have served [in the army]. One of my sons is in Qadian, he is an Indian citizen, and according to the [country's] law and *Shariah,* he is loyal to the government of India. Two are studying in college, and the rest are not of age. In other words, as many as could have served, have all served [in the military], but out of the five thousand Ahmadis in Lahore, not a single person volunteered. The same is true of other cities, for instance, Gujrat, Sialkot, etc. There are many places within these areas which at the time of the British, served the military very well for the sake of money, but do not serve in the same way anymore after the creation of Pakistan. Perhaps because now they do not receive that kind of salary and facilities.

As I have told you, most of the people who are making sacrifices are those who are not from the landowning class and about whom the landowners say with contempt, "These people do not know how to fight. If anyone knows how to fight, it is us." But in the arena of sacrifice, it is these people who are offering their lives.

There will be Reward for Sacrifice in this World as well

One day Islam will dominate this world. These people who once worked for fifty or sixty rupees, who used to roam boastfully as sergeants and junior commissioned officers, today when they are called to religion, when they are called to Allah, they hesitate to make any sacrifices and stop themselves. They and their next generations will live as slaves under those whom you hatefully call *kameen* and disgraced, and upon the mention of whose names you laugh and say with pride, "What is their status in comparison to ours?" You may laugh at them today, but this period of time will remain unchanged. If you did not try to reform yourselves then remember that these blacksmiths and carpenters will be officers over you, they will rule over you, and will be your kings. And our community will see - Ahmadiyyat will see that you are made their slaves. Your daughters will be kept as their maids and slaves and your boasts of superiority will all come to naught. These blacksmiths and carpenters will be kings one day because they said *labbaik* to the call of God Almighty and you who are proud of your chieftainship will live as their slaves. Whether you realize this fact or not, I'm warning you well in advance of this time. I will not be present in this world then, but my voice will still ring out in this world and that thing which I love - Islam and Ahmadiyyat - will still exist in this world. At that time, Ahmadiyyat will reign, and Islam will rule over this world and certainly if you do not reform yourselves, your chieftainships will be crushed under the heels of the shoes of Ahmadiyyat and those you call *kameen* and disgraceful will become princes and kings and you will live your lives as disgraceful and oppressed slaves under them.

Who is Great?

A companion[ra] of the Holy Prophet Muhammad[sa] asked him, "O Prophet of Allah! Who are the great people?" He[sa] replied, "They are great who are great in [the time of] ignorance, but on the condition that they

make sacrifices for the faith." I do not wish to wipe out your greatness either, but then follow the conditions and make sacrifices for your faith. But if you set such an ugly example that you would readily sacrifice your lives to take a mere fifty or a hundred rupees from disbelievers, but you do not offer any sacrifice for the sake of God and the country which He has given to Muslims, then you will be dishonored, you will be disgraced. Your name and any remnants thereof will be obliterated. The daughters of those who used to pick up your cow dung, will now ride in carriages, carried upon the shoulders of your big chieftains, for Ahmadiyyat will now reign. And whosoever raises the status of Ahmadiyyat will be raised in status. No one else will remain.

Excellent Sacrifices of the Companions[ra] and their Reward

At the time of the Holy Prophet Muhammad[sa] the chiefs of Mecca were intensely opposed to him and gave him great anguish, but the slaves obeyed him, and they believed in him from the depth of their hearts. After accepting Islam, they made great sacrifices. Hazrat Bilal[ra] was a slave when he accepted Islam. His owner would bind him with a rope and hand him over to boys, who would drag him all day through the streets of Mecca in the hot sun, the streets littered with large pieces of debris. Then they would beat him over and over again and order him to say, 'God is not one.' He would reply from the ground:

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ

"I bear witness that there is none worthy of worship except Allah."

As Hazrat Bilal[ra] was from Abyssinia, he could not pronounce the letter ش [letter in the Arabic alphabet]. People would hear *As-hado* and laugh, but the Holy Prophet Muhammad[sa] used to say, "You hear Bilal[ra] say *As-hado* instead of *Ash-hado* and you start to laugh, but Allah who sits in the Heavens, enjoys his *As-hado* so much that even a thousand of your *Ash-hados* remain insignificant compared to his one [*As-hado*]."

These were the sufferings inflicted upon Hazrat Bilal[ra], but upon the conquest of Mecca, do you know what honor the Holy Prophet[sa] gave this African slave Bilal[ra], upon whose chest the great chiefs of Mecca once danced, and how he avenged [Bilal's[ra] treatment] from the disbelievers? At the conquest of Mecca, the Holy Prophet Muhammad[sa] put a flag in

Hazrat Bilal's[ra] hands and announced, "O Chiefs of Mecca! If you wish to save your lives, then gather under Bilal's flag." In other words, Bilal[ra], upon whose chest their greatest chiefs danced; the Holy Prophet[sa] told the people of Mecca regarding him, that if there was any way to save their lives that day, then the only route possible was for them to come under the servitude of Bilal[ra]. Even though Hazrat Bilal[ra] [had lived as] a slave and they were chieftains!

A Strange Incident from the Time of Hazrat 'Umar[ra]

After the demise of the Holy Prophet[sa], Hazrat 'Umar[ra], whose rule had extended over half the world, went to Mecca for Hajj. After Salāt, the great chiefs who used to rule over Mecca at one time, and before whom even Hazrat 'Umar's[ra] father would sit humbly and with great respect, came over to congratulate him. When they came, Hazrat 'Umar[ra] very respectfully seated them and began conversing with them with love and affection. They were seven or eight men. They had just been seated when a slave arrived, who had been a companion[ra] of the Holy Prophet[sa] and who had accepted Islam in the early days. Hazrat 'Umar[ra] asked those chiefs to move back a little to make room for him. They moved back and this slave was given room in the front. He had just sat down when another slave arrived. It appears that God Almighty wished to test these young men. Again, Hazrat 'Umar[ra] asked them, "Move back a little and make room." The second slave sat down, and a third slave came and Hazrat 'Umar[ra] again asked them to move back to make room for [this third slave]. In a similar fashion, slaves continued to arrive one after another and every time Hazrat 'Umar[ra] would say, "Move back a little and make room for them." This continued until those very chiefs had moved to the back where the shoes were placed, while all the slaves sat in the place of honor. When those [wealthy] young men saw this, they left the gathering. They went outside and said to each other, "Did you see what happened to us today? Today we were so humiliated, that it was beyond our wildest imagination. The slaves we bought with our own money, whose job it was to clean our shoes and fill water in our homes, were seated in the front rows while we sat among the shoes!" Among those young men, one was wiser than the others. He said, "Do you know why you were treated this way? This is the result of our actions. When the Prophet[sa] of God made his claim in Mecca, it was these slaves who said:

اٰمَنَّاوَ صَدَّقْنَا

"We believe, and we are truthful" and stood up to support [the Prophet Muhammad[sa]]. However, our fathers and grandfathers opposed him. So, whatever has happened today is a penalty for the faults which were committed by our fathers and grandfathers." They said, "We admit that our forefathers made this mistake, but there must be a way to amend this." He said, "Let us go then and ask Hazrat 'Umar[ra]."

Hazrat 'Umar's[ra] family was given the responsibility to memorize the family trees of people. In our countries, this job is handed over to *marasis* [village entertainers], but in Arab countries and other free nations it was and still is considered a very honorable job. As Hazrat 'Umar[ra] was from that very family whose job it was to memorize the family lineages, when those young men went to him and said that they had a question for him, he said, "I understand what you mean to say and I know that this treatment has hurt your feelings and I also know that your forefathers were very highly regarded, but I had no choice. These are the people who were given respect among the gatherings of the Holy Prophet Muhammad[sa]. How could I have sat them in the back?" They replied, "We understand this very well, but in view of the cruelties committed by our forefathers, is there any way we can wipe off this ugly mark from our foreheads."

Upon hearing this question, Hazrat 'Umar[ra] remembered the magnificence of their forefathers. His eyes filled with tears, his voice choked, and he was unable to speak. He only [raised] his hand, pointing towards Syria, and fell silent. What he meant to say was that there is a war being waged with the Christians in Syria. If you join them there and give your lives away, this mark of dishonor will be removed from your foreheads. Upon receiving this reply, they got up right away, tightened the saddles on their rides, and left to join that battle in Syria. History tells us that every single one of them lost their lives in that battle. Not one came back alive. So, remember merely giving monetary donations will not do in the future. Monetary donations will be required, but so will the sacrifice of life. Only those nations can attain respect that participate in these sacrifices.

I have warned you in [good] time, whether or not at this point in time you understand what I say. When a person has wealth, his head is

full of pride, and he dismisses what others say with contempt. The people of Mecca had the same pride due to which they suffered [great] losses. You too will say, 'Our rule is forever,' but I see, and I see it with Divine sight that those of you who do not reform will be disgraced and will be destroyed and ruined. So, go and reform your men and your children. Go and develop the essence of sacrifice in them. If you do not do so, you will witness the result of this warning. We beget children that we may be provided with happiness and comfort, but such children will not be a source of comfort and happiness, rather they will be a source of disgrace. They will not be a foundation for the family's progress but will lead to its downfall.

Follow the Example of the Sahabiat[ra]

So, reform yourselves and keep before you the examples of the *Sahabiat*[ra]. If your husbands, and sons, and brothers, and other relatives, are killed in the way of Allah then they will receive eternal life. But if they turn away [from the cause], then as I have told you, humiliation stands before you and you will have no choice but to accept it. However, at this time, God Almighty has created ways [for you] to evade any humiliation. Others have not experienced the spiritual elation which you have come across. You have witnessed the latest miracles of God Almighty. You have seen many signs of God Almighty with your own eyes. You have observed the manifest signs of God Almighty. If even after this, you do not transform yourselves and you see your children fall, then that is your [ill] fate. But if you reform your husbands, your fathers, your brothers, and your sons, then certainly you will gain the same rewards that they will receive. You yourself will not go to battle to protect your country. It will be your father or your husband or your brother or your son who will go. However, in accordance to your training, the courage your son will show, the bravery your brother will demonstrate, the bravery your father will exhibit, the courage your husband will display, the greatness of reward they will earn will be recorded down for you in the same amount in the court of God Almighty.

The Holy Prophet Muhammad[sa] said:

الدّال على الخير كفا علهٖ

['The one who encourages another towards goodness, receives the same reward as the one who undertakes that goodness.']

The reward attained by the person who goes for *jihad* or fights to protect his country is the same given to the one who first motivated him to do so. Therefore, forget the difficulties we are facing now because of leaving Qadian. Elevate your goals and instill courage and bravery within your children. If you instill courage and bravery in them, you will receive the same respect which the *Sahabiat*[ra] received, and your names will also be remembered with esteem until the Day of Judgment. However, if you do not do so, then you and your progeny will be disgraced and no power in this world can change that. May God Almighty save you and save us from this torment.

(*Misbah*, May 1950, pp. 5-24)

Address to Lajna Ima'illah Quetta

Delivered by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifat-ul-Masih II[ra]

July 31, 1950

"From the time of creation, there has been a partnership between men and women. Both have been given responsibilities; regarding which religious books have long debated. The Bible says that women have been created so men are not lonely in heaven. The Holy Qur'an tells us that the purpose of the creation of women is for both men and women to abide together in Heaven, and that the law of God is maintained in the world. The difference between these two objectives is like day and night. The objective which the Holy Qur'an presents on the creation of mankind is an extremely grand one. In this world, men and women work together and no new foundation can be established until men and women work together. If women are weak, then the propagation of religion cannot be spread by men alone. If men are weak, then the work of religion cannot be performed by women alone. It is for this reason that the Holy Prophet Muhammad[sa] included women in religious education. From the beginning to the end, both are mentioned regarding responsibilities and rewards. But regretfully, this has changed significantly in the latter days. In the beginning, women served Islam and the importance of service was impressed upon them to the extent that they used to participate in *jihad*. They were knowledgeable of all tactics of warfare. They [women] wanted to benefit from each word spoken by the Holy Prophet Muhammad[sa]. In the interest of their country, they would ignore their personal feelings. They would relinquish their personal interests for the sake of national responsibilities. However, today, this sentiment is non-existent."

Hazrat Khalifat-ul-Masih II[ra] said:

"The precarious era in which Muslims are currently passing through could not possibly have been imagined four to five hundred years ago. If a map could be drawn to show how far the Muslim world had once spread, and what their existing situation is; what knowledge the previous Muslim world held, and what it is at present; then every wise woman and

man would be in shock. We cry over minor sufferings and sorrows in our lives, so why then are we not in pain at the plight of Islam? Whether you are a woman or a man, it is hard to control one's emotions upon witnessing this sorrowful state of Islam. However, just because this affliction exists, does not mean that we should let it continue. Whenever we see an opportunity, we should strive to bring about the end of this affliction.

The main reason behind the destruction which has befallen the Muslims is that they have turned their attention away from the teachings of the Holy Qur'an and have become absorbed in worldly affairs. For this, it is necessary to understand the Holy Qur'an. If we do not understand the Holy Qur'an, or if we understand it but do not read it, then what good is it? Being illiterate is not an excuse. We see that when uneducated women receive a letter from a loved one, they do not rest until they have asked eight to ten people to read it aloud to them. Similarly, the Holy Qur'an is a letter from our God sent in our name. Therefore, being illiterate is no justification. We should have this letter read to us over and over again, for it is possible that the one reciting it may have left something out."

Hazrat Khalifat-ul-Masih II[ra] also called attention to the following matter:

"If you see a fault in a sister, you should try to counsel her with love and affection to reform herself. Consider that she is unwell, and it is your duty to watch over her. For example, if you see someone who is not observing *purdah,* do not say she is westernized. Rather try to convince her [on why she should observe *purdah*]. Similarly, those women who do not observe *purdah* should not say that *purdah* observing women are uncivilized. In fact, we should try to explain to these women that [observing *purdah*] is the best way to make one successful."

At the end, Hazrat Khalifat-ul-Masih II[ra], in detailing the current miserable situation of Islam and Muslims, said:

"A mother puts down her work upon hearing the cry of her child. What then is the reason that women do not leave behind their work upon hearing the call of Allah? When we see a loved one in pain, we are moved by a passion from within. Then how strange that we cannot be aroused with any sort of emotion when we see the religion of Allah suffer and

afflicted with sorrow? At this time, God Almighty and His messenger are calling us for help. It is the responsibility of every woman and every man to come forward and present themselves for the service of Islam."

(*Al-Fazl*, 19 August 1950, p. 6)

Address to Lajna Ima'illah Lahore

Delivered by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifat-ul-Masih II[ra]

Ratan Bagh, Lahore
June 5, 1950 at 7:00 p.m.

"… God Almighty has again manifested a light in this age. Once again, the sun has risen to remove all darkness. Thus, recognize your importance and try to bring about a new awareness within yourself. You should know that God Almighty has provided limitless opportunities for your success. You should try to follow the example of Hazrat Zainab[ra] and you should try to mimic the examples of the *Sahabiat*[ra], whose accomplishments stood out in the world."

At the start of the speech, Hazrat Khalifat-ul-Masih II[ra] said:

"My health is not good enough to be delivering speeches these days, but one day when I was lying in my bed suffering from severe heat stroke and a severe headache, a few office holders from Lajna Ima'illah Lahore visited me in Rabwah. They said, 'We heard that you are going to Baluchistan [a province in Pakistan], and we would like you to deliver a speech at our *Ijtema* [gathering] as well.' Considering my condition, my immediate desire was to refuse but then I realized that while I was affected with heat stroke while sitting in my room, they have come all the way from Lahore in the sweltering heat. I thought God Almighty might dislike my refusal. Thus, I agreed to make the speech. I instructed them to schedule the speech in the early evening so that going out in the heat would not cause me to suffer. I was disappointed in our country, because people do not have the habit of being on time, therefore despite my instructions, Lajna Ima'illah announced that my speech would be at 5 p.m.

Even though I had agreed to 7 p.m., or at the earliest, 6:30 p.m. When I arrived and inquired about this, I was told that since women tend to arrive late, they announced the time two hours in advance. I explained to them that this was not the proper way. The Jalsa timings should always be accurately announced, and the Jalsa program should start at the correct time. As a result, the latecomers will try to improve their own weakness."

After this advice, Hazrat Khalifat-ul-Masih II[ra] elaborated upon the detailed commentary of *Surah Al-Falaq* [Chapter 113 of the Holy Qur'an] and narrated one of his dreams. He said:

"A few days ago, I saw in a dream a man crushing something under his feet. However, in my dream I do not consider him to be simply any man, but as a representative of all men or a substitute. This man is covered in a sheet, and he is repeatedly stomping his foot on the ground as if to crush something. Then I understand that underneath his feet, within the mud is the entirety of women in this world in the form of fish, and he wishes to crush them under his feet. Upon seeing this, an emotion rose from within me for the women and I stood on his chest. I lengthened my legs and put my feet where his feet were. But he was trying to crush the women with his feet, while I used my feet to block his feet and help lift up the women. During this, I address the women and say, 'O women! The time has come for your liberation. You should know that God Almighty has opened the doors to your progress through Islam and Ahmadiyyat. If you do not rise now, then when will you rise? And if you do not struggle to achieve your place and status even now, then when will you struggle?'

I saw that wherever I started moving my feet to raise them, the fishes whom I consider to be women, began to rise and they became so noticeable that my feet began to itch. The man's feet began to disintegrate on their own, until they were completely disintegrated. Then I changed the subject and addressing the women, I said:

'This is the time to serve Islam and Ahmadiyyat. If at this time, men and women do not work together and strive for the victory of Islam, then Islam cannot triumph over the world. You should understand your position and realize your responsibilities. You should serve religion as much as you can.' Then I say to them with even more fervor:

'… If your men do not listen to you and they do not present themselves for the service of religion and they do not let you serve religion, you should just leave them and let them know that you can only have a relationship with them when they are ready to serve religion. It is true that the Holy Qur'an tells us that if a man occupies a higher rank in heaven and the woman a lower rank, she shall be raised to him. Similarly, if a woman occupies a higher rank, the man shall be raised to her.'"

(*Al-Fazl,* 20 June 1950)

Some Matters Worthy of Attention

Summary of a speech at Jalsa Salana

Delivered by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifat-ul-Masih II[ra]

1949

These days, there is much discussion around *purdah* within our country. The Holy Qur'an and Hadith tell us that *purdah* is necessary for women, and it includes the veiling of the face. Westernized people are under the impression that the veiling of the face is not necessary in Islam, which is incorrect. At the time of the Holy Prophet[sa] and the companions[ra], when women used to observe *purdah* properly, education in women was at a higher standard than the present day and age. In those days, people used to learn from women and seek their advice in religious matters.

At that time, the current style of *burqa* did not exist, instead [women used] shawls. The *burqa* began when cars were invented. Before [the invention of cars] women could wrap themselves in shawls and walk slowly with ease and comfort. But now, because of the movement of cars, women cannot walk fast while wearing shawls and they cannot move rapidly. Therefore, the *burqa* was invented. After returning from my travel to Europe, I reflected on *purdah*, made a proposal, and asked Lajna Ima'illah to act upon it, but no attention was paid to it. Now, I have asked a tailor to come from Lahore and have had such a *burqa* made that can meet the real needs of *purdah*. First, we will have a few ladies use it and then we can establish it within the Jama'at.

Hazrat Khalifat-ul-Masih II[ra] drew attention to following:

"The times are changing rapidly; hence we should adjust ourselves accordingly. We listen to advice, but we do not practice it. For example, the issue of cleanliness needs special attention. We must adopt simplicity, but cleanliness is also essential. This is not the time to simply talk; it is the time to act. Islam has put a special emphasis on cleanliness, and I have brought your attention to this matter many times yet there is no appreciable change. Men cannot do this work inside the homes. This task can be accomplished with the women's attention. To throw trash everywhere and have children defecate on the sidewalk is appalling. These days, visitors are coming from foreign countries and their numbers will greatly increase. These foreign visitors will make their own observations from your example. There will be two types of people among them. (1) Hypocritical types, who when they see your bad example, will be the cause for spreading the ill reputation of Ahmadiyyat. They will be continually misguided. (2) Sincere believers who follow your example in everything and act accordingly. Therefore, you will be responsible for making one group turn away [from Ahmadiyyat] and the other group impure. I call Lajna Ima'illah's attention to educate women about this subject through *waqar-e-amal*[2] to set forth a good example for people visiting from other countries.

At the same time, I bring women's attention towards education, so that they learn and adopt Islamic ethics and conduct. These virtues and moral values can be created by gaining religious education. You must create a visible change and transformation within yourselves and prepare yourselves to educate the thousands visiting from foreign countries by learning [yourself]. Lajna should now become alert. The war between Islam and *kufr* [disbelief] cannot end until your mothers, sisters, daughters, men, and children take full part in this. Lajna should bring about an awakening within women. The spirit of sacrifice is already present within the Jama'at; women only need to be made aware of their responsibilities."

(*Al-Fazl*, 20 January 1950, p. 5)

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[2] *Waqar-e-amal* [dignity of work] refers to all kinds of voluntary work done by Ahamdis for the Ahmadiyya Community. [Editor]

Address to Lajna Workers at the Conclusion of Jalsa Salana and the Farewell Prayer

Delivered by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifat-ul-Masih II[ra]

1949

Upon the conclusion of the Jalsa, a silent prayer was held on the evening of December 28, 1949, around 'Isha time. A request was made to Hazrat *Amīr-ul-Mu'mīn* to lead the silent prayer which Huzoor[ra] kindly accepted. Before leading the silent prayer, he addressed the ladies and gave them precious advice.

He said:

"It gave me great pleasure that this time guests also volunteered during Jalsa. The guests from outside [Qadian] should always try to take part. It is the requirement of the faith that when an opportunity to achieve blessings presents itself, it should not be missed. The companions of the Holy Prophet Muhammad[sa] were always zealous for opportunities in which to attain blessings.

After a funeral, often the friends stay, while all others leave. Once a companion of the Holy Prophet Muhammad[sa] recited a *Hadith* that a person who offers a funeral prayer receives blessings equal to one *Qirat* [portion] and he who goes to the graveyard with the funeral procession receives two *Qirats*; each *Qirat* being equal to the mountain of Uhud [worth of reward]. When people heard this, they asked, 'Why did you not tell this *Hadith* before? We were unaware of how many mountains of blessings equal to Mount Uhud we have wasted.'

And then the wives of the Holy Prophet Muhammad[sa] used to bring water to the battlefield for the soldiers and the wounded. We are to conquer the world. You should rouse yourself from your sleep so that other sisters envy you.

The Holy Prophet Muhammad[sa] said that once a man sold his land. The person who bought the land found a pot full of gold within the ground.

He took the pot to the man who had sold him the land and told him, 'This is your gold. Take it.' The seller of the land said, 'I sold you the land. Now, this is yours as well.' This continued until a fight was about to break out between the two. The issue went to the court and the judge stated that if one had a boy and the other a girl, they should marry them and spend the gold on their wedding. (If it was a woman from the current era, she would have commented, don't [even try, you won't] succeed). There is a possibility that in future you will also vie with one another to do more work and when the next report comes to me, it will state that there were only workers and no guests."

After this Huzoor[ra] led a long prayer.

(Lajna History, Vol. 2, p. 147)

An Appeal for Donations for the Holland Mosque

Delivered by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifat-ul-Masih II[ra]

Rabwah
May 12, 1950

"Today, I very briefly call the Jama'at's attention towards those *chanda* initiatives which have been regularly announced for some time by the *Wakalat Maal* [Department of Finance] for some time in the [Jama'at] newspaper. It is for the funds that are needed for the construction of mosques in Holland and Washington. In every age, there are certain centers of population and then there are certain centers of civilization. In this age some nations have a special significance …

The second appeal is for donations for the Holland Mosque. People say that women do not have money, but perhaps their hearts are big. Men are to raise nearly one hundred and fifty thousand rupees, but so far, they have pledged only eleven thousand seven hundred and fifty rupees. Women were asked to raise an amount of sixty thousand, but they have already pledged sixteen thousand seven hundred and fifty rupees. In other words, the pledges made by women are proportionately one and a

half times more than the pledges made by men. The reports I receive for donations always show nine places where women pay more dues than men. Anyway, Holland is important because Indonesia has now acquired its independence. Therefore, friendly relations between the two countries will grow more and more. Because Indonesia has become part of the Dutch Commonwealth, since Muslims are the majority there [in Indonesia], the Dutch will be partial towards Muslims. It is very possible that one day, Holland will become the center of Islam. Therefore, the mosque there will be an important mosque. I therefore remind all friends through this Friday sermon, to forget how much burden they carry. They will always carry some burden. Remember there has never been a single person in this world who did not carry some sort of burden. Those who do not have a burden to carry for themselves, opt to carry some burden. So, do not be afraid of such burdens; in fact, look upon all the great achievements you can attain in your lives. If you accomplish something great in this short span of your life with this even smaller amount of wealth that you have, then your life is not wasted. Indeed, this is what makes life successful. People with large worldly possessions at times feel jealous or envious of these accomplishments and may even try to emulate them."

(*Al-Fazl*, 30 August 1950, pp. 5-6)

Address to Lajna Ima'illah Karachi
If Women Wish, They can Make the World Religious Forever

Delivered by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifat-ul-Masih II[ra]

Ahmadiyya Hall, Karachi, Pakistan
September 17, 1950

After recitation of *Surah Al-Fatihah* of the Holy Qur'an, Hazrat Khalifat-ul-Masih[ra] said:

"I regret that today, due to continuously speaking for the last two weeks, my throat is extremely sore. I have had a severe cough so I cannot express my thoughts well today. I think that women need to be provided opportunities [to be directly addressed by Hazrat Khalifat-ul-Masih] in the same way men have been provided, so that they also understand the needs of religion and become aware of their responsibilities, but the ladies program has been incidentally scheduled for the final days of my stay here. When my speech was scheduled for the first day, I had such a severe attack of gout that I could not even walk; but by rescheduling my speech for later, my throat is so badly affected that now it is difficult for me to speak. Especially since I have already spoken on the men's side today, even though everyone knew that I am seriously suffering from a cough and flu. And sometimes a cough rises which continues for two hours or so and medicine must be taken night and day to receive some relief. So, no other speech should have been scheduled for today, and I should not have been made to go through such a situation where I am unable to address the women [properly]. But this is a matter to be resolved between you and your husbands or fathers; you can deal with them at home. Anyhow, today's program on the men's side has rendered me totally helpless and my throat is so sore that I cannot even speak in a low voice. Aside from the sore throat, the greatest difficulty is that my cold has affected the vocal cords so that my voice is not clear, and my words cannot be well understood.

The Purpose of Human Creation

In the Holy Qur'an, regarding human creation, God Almighty says:

يٰٓاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمُ الَّذِيْ خَلَقَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ وَّ خَلَقَ
مِنْهَا زَوْجَهَا وَ بَثَّ مِنْهُمَا رِجَالًا كَثِيْرًا وَّ نِسَآءً ۚ وَ اتَّقُوا اللّٰهَ الَّذِيْ
تَسَآءَلُوْنَ بِهٖ وَ الْاَرْحَامَ ؕ اِنَّ اللّٰهَ كَانَ عَلَيْكُمْ رَقِيْبًا ۝

"*O' ye people! Fear your Lord Who created you from a single soul and of its kind created its mate, and from them twain spread many men and women; and fear Allah, in Whose name you appeal to one another, and fear Him particularly respecting ties of kinship. Verily, Allah watches over you."*

(Holy Qur'an Ch. 4: V. 2)

This verse very briefly explains the circumstances surrounding the birth of humankind and the purpose of its creation. God Almighty says:

يٰٓاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمُ

O' people, fear your Lord.

(Holy Qur'an Ch. 4: V. 2)

[The word] '*naas'* in Arabic means the same as the word '*ādamī*' [human being] does in Urdu or Persian. Unfortunately, in our country although women have woken up to the call for opportunities to serve their nation and religion, they have not yet been able to understand that they are also '*ādamī*' [normally translated as 'men']. Try saying to a woman that she is an '*ādami*', she will respond, 'Why would I be an '*ādamī*'? It is men who are '*ādamī*'.' Even though *'ādamī*' actually means 'progeny of Adam.' The word '*naas*' has the same meaning as the word '*ādamī*'. When the word '*naas*' is used in the Arabic language it includes both men and women in its meaning. In the same way, when the word '*ādamī*' is used in Urdu, it includes both men and women in its meaning. When we say that 'These responsibilities are assigned to the '*ādamī*," it means that 'These responsibilities are assigned to men as well as to women.' Likewise, when we say in Arabic, 'This is the condition of '*naas,''* it

means that 'This is the state of men and of women.' God Almighty says in the Holy Qur'an:

قُلۡ اَعُوۡذُ بِرَبِّ النَّاسِ ۙ مَلِكِ النَّاسِ ۙ اِلٰهِ النَّاسِ ۙ

"*Say, 'I seek refuge in the Lord of mankind,*
The King of mankind, The God of mankind'"

(Holy Qur'an Ch. 114: V. 2-4)

Now this does not mean, '[I seek refuge in] the Lord of men, the King of men, and the God of men.' What it does mean is that 'I seek refuge in the God of both men and women.' Thus, the word '*naas*' in Arabic and the word *'ādamī'* in Urdu and Persian have the same meaning. The word '*ādamī*' is from the Arabic language but it is not commonly used [in Arabic]; mostly the word '*naas'* is used instead. The word '*ādamī*' however is [commonly] used in Persian and Urdu. Thus, God Almighty says:

يٰۤاَيُّهَا النَّاسُ اتَّقُوۡا رَبَّكُمُ

[*O ye people! fear your Lord*]

(Holy Qur'an Ch. 4: V. 2)

O men and women! Make your Lord your refuge and shield.

الَّذِىۡ خَلَقَكُمۡ

[*Who created you…*]

(Holy Qur'an Ch. 4: V. 2)

The One Who created you.

مِّنۡ نَّفۡسٍ وَّاحِدَةٍ

[*…from a single soul and from its kind…*]

(Holy Qur'an Ch. 4: V. 2)

'[He has created you] with similar types of strength, similar types of emotion, similar types of resolutions, similar types of worries, and similar types of desires.'

Similar Emotions of Men and Women

This verse seems to tell us that as far as a person's soul is concerned, men and women are equal, and they experience the same

reality. Those things which can make a man angry are the same kinds of things which can make a woman angry. The type of behavior that a man dislikes is the same type of behavior a woman will not like. The kinds of feelings found in men are found in women as well. So as far as the human soul is concerned, the same soul is found in men as is found in women. Generally, people translate this [verse] as:

'O people! Observe righteousness towards God Almighty, Who has created you from one man.'

But this interpretation is wrong. In the Arabic language, '*nafs'* does not mean man at all. '*Nafs'* means 'a being', which is used in relation to both men and women alike. '*Nafs*' means something which 'breathes' and a man breathes as well as a woman does. There is a word in Arabic called *'tanaffus'* [derived from '*nafs*'] which means 'to breathe in.' In Urdu, the expression used is, 'There is a problem with my *tanaffus* [breathing],' for instance, due to a cold, cough, or asthma. Asthma is also referred to as *'zeeq-un-nafs'* which means 'Difficulty in breathing.' So *'nafs'* actually connotes 'breathing' but then the meaning of '*nafs*' also comes to refer to 'That which breathes.' So, God Almighty says:

يٰٓاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمُ الَّذِىْ خَلَقَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ

(Holy Qur'an Ch. 4: V. 2)

'O people! Men and women, make your God a shield for yourselves; and to save yourselves from all kinds of ills and mischief, seek the protection of the One Who has created you from a breathing being, that is, from a single type of entity.'

Now, there is no mention of a man here, nor is there a mention of a woman, as all men and women possess the same kind of capacities. There is no separate thing.

وَّ خَلَقَ مِنْهَا زَوْجَهَا

[*...created its mate,*]

(Holy Qur'an Ch. 4: V. 2)

And then He created many pairs of this kind.

خَلَقَ مِنْهَا

(Holy Qur'an Ch. 4: V. 2)

[This] means 'He created pairs of this kind,' which is to say that a human entity developed which comprised a man and a woman, and they both possessed the same feelings, desires, and hopes. Then from their progeny spread thousands upon thousands of people. They also were not of a different kind. It was not as if they were of one kind in the days of Adam and then became different in later generations. No difference appeared in the later generations rather their men and women had the same kind of feelings as one another.

وَ بَثَّ مِنۡهُمَا رِجَالًا كَثِيۡرًا وَّ نِسَآءً ۚ

[*...and from them twain spread many men and women;*]

(Holy Qur'an Ch. 4: V. 2)

And then He spread many men and women from these couples. Or, in other words, man was the inheritor of his mother and his father, and woman was the inheritor of her mother and her father. Just as a man inherited the emotions of his mother as well as those of his father the woman too inherited her father's emotions just as she became heir to her mother's emotions.

The Distinctive Teachings of the Holy Qur'an

This is a basic principle mentioned in the Holy Qur'an which gives Islam distinction over all other religions. There is no other religion in the world which declares men and women to have the same kinds of emotions, feelings, and hopes. To assume that men are of one kind and women of another is wrong.

For example, if some people live in a building and some other people are staying in a building next to theirs, one cannot say that the men who live in this building are of one kind whilst those who live in the other are of a different kind. On the contrary, even though people live in different neighborhoods, different houses, and different cities, everyone understands that all people possess the same kind of capacities. Similarly, even though a man and a woman have different bodies, they still possess similar capacities. The difference in their bodies is analogous to various people living in different houses. When the soul enters the body of a woman, she does not become a different being. She possesses the same spirit inside of her which the man possesses within himself. Only the

structure of her body is different from a man's. Otherwise, she nurtures the same spirit that is nurtured within a man.

Now if you expand upon this topic, you will find that this is a great truth which has been detailed in the Holy Qur'an. All those things which affect a man, also affect a woman. For example, when a baby is born, it is not as if the man laughs and the woman cries; or that when hungry, a woman eats, while the men starve themselves; or at the death of a father, it is not the case that the sons cry while the daughters laugh. Such an instance has never occurred. In fact, the death of a father has the same effect on his daughters as it does on his sons. Similarly, the death of a wife has the same effect on a husband as the death of a husband has upon a wife.

Yet, what is it then which differentiates them? As far as the housing [physical body] is concerned, that difference is not really a difference. Just imagine that one individual lives in an English style mansion while another lives in a palace with older architecture. Would there be a difference in the two people? The residents in this one are men and the residents of the other are also men. In the same way, whether it is made in the shape of a man or in the shape of a woman, a person's body is a house and what lives inside it is a soul. This is the subject the Holy Qur'an reveals, and which has not been mentioned in any other book in the world. And from this, God Almighty teaches us the lesson that we should make God our shield.

Make God Your Shield

وَاتَّقُوا اللّٰهَ الَّذِیْ تَسَآءَلُوْنَ بِهٖ وَالْاَرْحَامَ ؕ
اِنَّ اللّٰهَ كَانَ عَلَیْكُمْ رَقِیْبًا ۝

[*And fear Allah, in whose name you appeal to one another, and fear Him partcilarly regarding ties of kinship. Verily Allah watches over you.*]
(Holy Qur'an Ch. 4: V. 2)

[Allah says] 'O men and O women! Make God your shield, Whose name you take so often to fulfill your worldly needs, and in Whose name you appeal to people to have mercy and deal with justice saying, 'In God's name do this' or 'In God's name do that.''

Allah says, ‘When you go to people and say, ‘In God’s name treat us a certain way,’ then you are [by this action] attesting to Our [God’s] power and might. But We say to you that whilst you appeal to people [to act a certain way] using Our name, then why do you not go to that same God and establish your own relationship with Him; the One who removes all difficulties?’ Because in any case, there are those people, who remain unaffected when the name of God Almighty is invoked. For example, there are the atheists, who will laugh if you invoke the name of God before them.

Similarly, there exist those heartless robbers who when they are in the process of robbing, or when the army of your enemy is attacking, if at that time [you were to] invoke God’s name and if you were to plead before them, would they ever stop? Has it ever occurred during a burglary the people pleaded, ‘In God’s name leave us alone,’ and they were left alone?

Or for example, the war took place between the Germans and the British. In that war, did they open fire on each other and upon hearing the name of God, did they let their enemy be? Even if the name of God was taken a thousand times in front of them, they would not stop.

Thus, people most certainly invoke the name of God but the way they use His name is wrong. The right way is for people to bow down before God Almighty and instead of asking other people to leave them alone in the name of God, they should ask God Almighty Himself, ‘O God drawing upon Your noble attributes and Your attributes of *Rahmaniyyat* [Graciousness] and *Raheemiyyat* [Mercy], bestow mercy upon me and remove my difficulties for me.’ Thus, to beseech other people in the name of God Almighty is an incorrect use of the name of God Almighty. The one who is heartless does not care for the name of God Almighty at all. Thus, the right way is for people to go before God Almighty and present their difficulties to Him.

Take note that both men and women’s rights have been equally acknowledged in this matter. It has not been said that the prayer of men will be heard while that of women will be not. On the contrary, He says, ‘O men and O women, make my name a shield for yourselves and call upon Me during your times of need.’

He says:

إِنَّ اللّٰهَ كَانَ عَلَيْكُمْ رَقِيْبًا ۝

[*Verily, Allah watches over you.*]

(Holy Qur'an Ch. 4: V. 2)

God Almighty explains in this verse that many disputes in the world are based on rivalries. It is most peculiar that the strongest relationship of love is between a husband and wife. On the one hand, a man's whole life is spent running around taking care of his wife and children, and on the other, a woman's entire life is spent in providing comfort to her husband and taking care of his needs. But despite all this, they are each other's rivals. If any small matter should occur [against her wishes] the wife says, 'This is what men are like,' and if a man has a small dispute with his wife he says, 'This is what women are like.' The Holy Prophet Muhammad[sa] said as an example, "Throughout his life, a man continually sacrifices for his wife, and takes care of all of her needs his whole life, but if one day something should happen against her wishes, she says, 'I have never seen anything [good] from you. Your treatment of me has always been bad.'" Similar examples are also found in men. There also some men, who after all the sacrifices their wives have given, they say, 'We have never seen anything good in you.' Alas, what is the reason for this? The reason is that feelings of competitiveness have been created between a man and a woman. We have witnessed this sight ever since the creation of the world.

A Golden Rule of the Holy Qur'an

Since the teaching of the Holy Qur'an had not been revealed to the world yet that men and women have been endowed with similar strengths women would stand up against men and men would stand up against women. They lived [with each other] in affection and love, and even made sacrifices for each other, but as far as language was concerned, as far as speeches were concerned, and as far as writings were concerned, men used to say, 'Women have done this,' and women would say, 'Men have done that.' It is this [conflict] towards which God Almighty directs His attention and says [in the verse quoted above], 'O men and women, keep in mind that you have become watchers over each other whereas the true Watcher of you is God, Who watches to see how you employ the capacities He has given you. We have instilled these capacities in you so

that you may cooperate with each other and live with love and affection. If you keep fighting with each other, then you should keep in mind that it is not just the two of you, but watching over you is a third presence too, and that is God.' The Holy Prophet Muhammad[sa] also says, 'Where there are two, there is also present a Third presence which is that of God.' Thus, do not assume that it is only you rather We are also [present]. If you will not observe Our rules, then We are present here to hold you to account.'

Difference between the Responsibilities of Men and Women

In this verse, as far as strengths are concerned, as far as emotions are concerned, and as far as thoughts are concerned, men and women have been declared equal. And since they are equal and since their strengths are equal, then certainly their duties will also be equal. However, their [duties] will be of a different nature. Some people say that if the capacities of men and women are equal, then they should also do the same type of work, but this is wrong. In our world, students obtain their BA degrees from the same college, but after this some pursue engineering, some become lawyers, and some become good administrators. As far as education is concerned, all of them will be declared 'educated,' but there is a difference in their responsibilities.

In the same way, men and women have been created with similar feelings, but their responsibilities are different. A woman's responsibility is that she educates her children and makes them good citizens. Similarly, she should also participate in those military duties which she can perform much better [than men], for example nursing. A woman can do this job much better. Once the Holy Prophet[sa] was about to leave for battle when a *Sahabiya*[ra] came and said, "O Prophet[sa] of Allah! I cannot fight; I will look after the injured and the ill and will dress their wounds." The Holy Prophet[sa] said, "Fine, come along." As it was custom among the Arabs to consider only men as soldiers, when the time came to distribute the bounty from the war, questions arose regarding that woman. In those days, soldiers did not get paid and they had to pay for their own food and drink. In fact, they even bought their own weapons to use in battle. These days soldiers get paid and are supplied with rations [of food and water] and the weapons are also provided by the government. Since in those days the soldiers had to cover the entire expense of going to war, the possessions acquired from the [defeated] enemy were afterwards distributed among

the soldiers. So, when it was time to distribute those possessions, the companions[ra] said, "O Prophet[sa] of Allah! A woman also participated in this [battle]. Should a portion be taken out for her as well?" The Holy Prophet[sa] replied, "Yes." The Holy Prophet[sa] acknowledged the woman's service and her share was given. So, as long as the primary responsibilities [of a woman] are met, which are the upbringing of children and their monitoring, *Shariah* allows women to do extra work.

The Exemplary Character of Hazrat A'ishah[ra]

Take education, for example. Hazrat A'ishah[ra] progressed in this [area] so greatly that the Holy Prophet[sa] once said to the companions[ra], "You can learn half of the religion from A'ishah[ra]." The term 'half the religion' does not mean that she had extra knowledge of the directives regarding prayers or fasting, etc. What the Holy Prophet[sa] meant was that Hazrat A'ishah[ra] fully understood the commandments of *Shariah*, particularly in regard to women. Therefore, those who needed answers to issues concerning women would ask Hazrat A'ishah[ra] and their problems would be solved. Thus, Hazrat A'ishah[ra] possessed such an extent of information of the rights, responsibilities, and matters relating to women that even men did not possess such understanding. It is for this reason that the Holy Prophet[sa] said to learn this portion [of religion] from A'ishah[ra] for A'ishah[ra], due to her nature and ability, can remember more of it. Thus, any concerns the companions[ra] had on issues regarding women, they would ask Hazrat A'ishah[ra] and would inquire what the Holy Prophet[sa] taught regarding those [issues]. Therefore, women have always played a role in matters of education.

Women's Greatest Responsibility

But the greatest job assigned to women is that of proper training; that is to raise children to become true and good Muslims. There are many women who think that this is not a job. However, if we ponder over this, [we can see that] whatever destruction has come about in the world, has occurred because of the lack of proper training of the future generations. Whenever a nation has progressed, it has been because the future generations are good. And [the nation's] next step only headed towards destruction when its next generation was corrupted.

Just look at the time of the Holy Prophet[sa]. For thirty years, how marvelously Islam progressed. But then, as the Holy Prophet[sa] himself had said [regarding the future], that I see swine and dogs dancing upon my pulpit. After thirty or forty years, such young men were born whose mothers did not give them proper training, and they turned out so badly that even though they became kings, and ministers, and governors, and rulers of land, they were so far gone from Islam that God compared them to swine and dogs. They sat upon the pulpit which belonged to the Holy Prophet[sa], but their behavior was that of dogs and swine. So dangerous and horrific were their actions that even their children expressed their disgust and contempt of them.

After the death of Yazid, when his son was made king, he addressed the people and said, "O people! At this time there are present among you young men who are better than me, and present here are young men whose fathers are better than my father. Thus, in the presence of men who are better than me and in the presence of men whose fathers are better than my father, it is not appropriate for me to take the royal throne. Thus, I give up this kingship. Muslims have the right [to it] and they may give this [throne] to whomever they wish. I am not ready to accept this kingship. According to my point of view, our elders also committed atrocities, and I do not want any part of those cruelties." When his mother heard his speech, she hit her chest forcefully and said, "Incompetent fool, you have tarnished the reputation of your elders." He said, "Mother, I have not tainted the reputation of my elders but have in fact restored it." After that, he entered his room and locked the doors, and a few days later he passed away. This was the reaction of his natural self, otherwise his mother certainly tried to corrupt him, and she must have attempted to persuade him to carry on with the injustices and take control of the government which his father had forcefully taken over. Thus, a mother's training is an extremely important factor. A man's job is to solve the problems of the present time and a woman's job is to reform the future.

Women can Reform the Future of their Nation

A woman's job is to reform the future. It is quite evident that neither of the two can be given a preference over the other. No doubt, men do the work at hand, but women are the ones who establish the foundation for the future. If women do not train the future generations properly and

do not raise successors who are content to be righteous and religious, then all the effort made by men will go to waste. Thus, the responsibility of a woman is no less than that of a man. If she forgets her duties and starts taking part in those jobs which are assigned to men, then this action of hers will be akin to a person appointed as a judge, who observes a traffic sergeant, who when he raises his right hand, stops all traffic on that side and who when he raises his left hand, stops all traffic on the left side. The [judge] is so impressed with this sight that he leaves his work as a judge and takes on the job of a traffic sergeant. Although the work of a traffic sergeant is quite inconsequential but seems grand since he stands tall and with the single motion of his hand, is even able to stop an approaching car of a wealthy man, or a judge, or a military officer. But in reality, the importance which a judge holds is [not the same as a] traffic sergeant.

Similarly, God Almighty has made woman the educator of the next generation and this is a very big job which has been assigned to her. Look at it this way. In the army, there are some who are fighters and some who belong to a team of engineers who pave the road, cut the bushes, blast through mountains, lay down railway tracks, and clear the way for the army. In no army in the world is this team of engineers considered any less [than the soldiers]. They too have captains, they too have majors, and they too have colonels and it is understood that without this team, the army would be unable to fight. Similarly, if women do not understand their responsibilities, the next generations cannot be trained properly and if the next generations are not trained properly, national progress cannot take place. If the generation of *Tabi'een* (those who had met the Companions[ra], but not the Holy Prophet[sa]) had been supervised properly, how could Yazid have been born? Yazid was born solely because the women said, "Our work is now over." When they brought up their children carefully, then there were bred a people as righteous as the companions[ra], who provided great benefit to Islam and the Muslims. And when they [the mothers] ignored their responsibility, then those [people] were bred who caused great damage to Islam and the Muslims.

When the Holy Prophet[sa] was appointed as a prophet, through his power of reformation, God Almighty created Abu Bakr[ra], 'Umar[ra], 'Uthman[ra], 'Ali[ra], Talha[ra], Zubair[ra], and thousands upon thousands of righteous people into this world. But to raise another Abu Bakr is the

woman's job, for the Holy Prophet[sa] was after all, a human. And one day, he would pass away.

Thus, the first Abu Bakr[ra] was created by the Holy Prophet[sa], but only a woman can bear the second Abu Bakr[ra]. The first 'Umar[ra] was made by the Holy Prophet[sa], but only a woman can produce the second 'Umar[ra]. The first 'Uthman[ra] was created by the Holy Prophet[sa], but only a woman can create the second 'Uthman[ra]. The first 'Ali[ra] was made by the Holy Prophet[sa], but only a woman can bear the second 'Ali[ra]. And when they did not produce such [beings], the result was that destruction ensued, justice gradually disappeared, and there was no longer any equity. Cruelty and injustice spread to the four corners. Why did this next generation of Muslims turn corrupt? Did devils ascend from hell [especially] to corrupt them? They were corrupted because women did not understand their responsibilities and they did not give their children the education that would have enabled them to walk in the footsteps of their parents.

A Strange Example

I always remember an incident which deeply affected me and which illustrates how even some uneducated women have grasped that their children should not stray from the right path. In the days of the Promised Messiah[as] there was a *marasi* woman whose son of eighteen or twenty years became a Christian. She was not Ahmadi, but she heard from someone that there was a 'Mirza Sahib' in Qadian who strongly argued against the Christians. That boy had become a devout Christian, but she took him with her to Qadian and brought him in the presence of the Promised Messiah[as]. Her son also had pleurisy. The Promised Messiah[as] welcomed him in Qadian and had him treated by Hazrat Khalifat-ul-Masih I[ra]. The woman would come to the Promised Messiah[as] every day and beg, "Please pray that God Almighty guide my son correctly." The Promised Messiah[as] would call [the boy] over and explain to him, but he was such a staunch Christian that despite all kinds of arguments, he never once considered leaving Christianity. Then one day, when his mother was sleeping, and he was still suffering from pleurisy, he ran away around 11:00 p.m. or at midnight so that he could reach the Christians in Batala [a city near Qadian]. A half hour later, his mother woke up and when she saw that her son was not in his bed, she immediately realized he had run away. Consequently, she got up right away and ran [after him] in the

middle of the night. She ran in the jungle for about seven or eight miles. Finally, she found her son near Batala and while it was still night, she brought him back to Qadian. The fact that up till this incident, her son was still not reformed hurt her so deeply that she went to the Promised Messiah[as] the next day and beseeched him while crying, "I have only one son. My husband has died. I only request you that you pray that he recites the *Kalima* [declaration of Islamic faith] before he dies. I don't desire his life. I don't desire his health. I only desire that he does not pass away while opposed to the Holy Prophet[sa]." The pain and anguish with which she spoke had an effect. God Almighty heard her prayer and the Promised Messiah[as] also prayed. After seven or eight days her son became a Muslim and three or four days after becoming a Muslim he died.

Now pay heed to the fact that she was an uneducated woman, yet her heart yearned that, 'I should leave such children after me who would be followers of the Holy Prophet[sa].' If Mua'via's wife had also had the same anguish in her heart that, 'I should leave such children who would follow the commandments of the Holy Prophet[sa],' Yazid would not have been born. Instead, Sayeed [source of happiness] would have been born. However, she did not understand her responsibility and only wished for a boy who would keep her name alive, and she thought that she had no responsibility other than [this].

Women can Bestow Permanent Faith upon the World

Thus, if they want, women can bestow everlasting [devotion to] religion in the world. If they want, women can grant the world such faith which is everlasting. And this job is so great that the conquests of Napoleon, or those of Taimur, or Queen Elizabeth, or of any other king are worthless in its comparison.

The Holy Qur'an says that you should establish religion for all time. But how can this be done? If I make the next generation more religious than the previous one, then how can Satan conquer [such a generation]? Men have fought against Satan and have always failed. At the most, they were successful in keeping just one generation steady on the path of religion. It is only women who can fight against Satan for all time. If women decide that we will turn the next generations into servants of religion, then who will Satan be able to corrupt? The next generation is

not influenced by Satan; on the contrary, it is influenced by mothers. But the mother makes the mistake of letting go [of her offspring] and so it becomes prey to Satan. Thus, understand your responsibilities. To say, "If men go to America to preach, we will go too," is an inferior wish. The greatest task is that you lead your relatives and friends on such a path that they become more religious than their predecessors. If you do this and the women of the next generation save the generation after theirs, then the kingdom of God and of the Holy Prophet Muhammad[sa] will continue till the Day of Judgment. In other words, that which could not be accomplished in thirteen hundred years by Imam Abu Hanifa, could not be done by Imam Shafa'ee, Sayyed Abdul Qadir Sahib Jilani, Hazrat Muin-ud-Din Chishti, and Shahab-ud-Din Sahib Suharwardi [these are all notable saints in the history of Islam], a woman can do. This is because a child is in the hands of a woman. When a child learns to talk, he does so in his mother's lap. When a child learns about feelings he does so through his mother. The ability to think and deliberate is borne in the child due to his mother. Thus, [a child] learns everything from a woman. If a woman stands up with the determination that 'I will reform the future generation,' then the work that could not be done by the elders can be accomplished [by her] forever, and the kingdom of God can be established in this world as it is in the heavens.

The Promised Messiah[as] said with great anguish, "O God, just as your kingdom is established in the heavens, let it be established on earth." Every believer should have the same desire in his heart. However, the truth is that the kingdom of God Almighty is established in the heavens through angels, but it can only come to earth if women decide to establish it. Men can only reform their own generation, but women can keep the subsequent generation steadfast in religion. May God Almighty enable you to understand your responsibilities so that you establish the kingdom of God in this world forever. And after you, your daughters, and after your daughters, their daughters become those who carry on and pass on the teachings of the Holy Qur'an, and with their righteous examples, bestow on Islam an everlasting life, *Amīn Allahumma Amīn*.

Guests Should Participate in Helping as well

"I am pleased by the fact that this time guests also participated in the work. It is essential that guests participate in the duties. It is a

requirement of faith that no opportunity to do a good deed should be missed. The companions[ra] were always eager to avail opportunities to seek the reward of God Almighty. Henceforth you should always remain in pursuit of vying with another in duties and I should receive a report that all are hosts; there is no guest. Meaning, guests do not consider themselves to be guests and let others serve them, rather they themselves are serving others and working, just like hosts."

(*Al-Fazl*, 23 December 1950, p. 8)

Address to the Ladies at Jalsa Salana

Delivered by Hazrat Mirza Bashir-ud-din Mahmud Ahmad, Khalifat-ul-Masih II[ra]

Rabwah
December 27, 1950

On December 27, 1950, Hazrat Khalifat-ul-Masih II[ra], came to the ladies' convention site and addressed them. In the beginning of his speech Huzoor[ra] said:

"My address to the ladies is a reminder of the days when my voice could not reach the ladies through a loudspeaker. At that time, it was necessary that I address the ladies separately. Now with the advent of the microphone and the loudspeaker it is unnecessary to address them separately. However, I continued the tradition of addressing the ladies separately because there are some matters particularly related to women. Because of the loudspeaker, my address here no longer holds such significance. This is because when I speak in the men's Jalsa area, you will be able to hear it just as men will, as your loudspeaker will be connected to the speaker in the men's area.

Secondly, since the last Jalsa, I have been continuously ill with sinus problems and a severe cough. For the past two or three days this cold has dripped through my throat, ears, and nose and if I do not take care of it now, then I will be unable to present the rest of my speeches. Thus, I have come today with the intention of speaking to you about a few

things and it is because of this that I have come late. Had I come on time, then I would have had to deliver a longer address. Thus, I thought it appropriate to address you for a few minutes."

After this Huzoor[ra] said:

"Today I would like to draw the attention of the Ahmadi ladies to the following… There was a time when Ahmadiyyat was very weak. Very few people had joined Ahmadiyyat and Muslims generally thought of Ahmadiyyat as a joke and considered it as [insignificant as] lice, mosquitoes, or a bug. We were considered so insignificant that if a *maulvi* declared us disbelievers, the public would accept it right away. Now it is very clear that their thoughts have been proven wrong. The Jama'at that was in hundreds has now transformed into hundreds of thousands. At the time of the demise of Hazrat Masih Mau'ud[as], the Jama'at was very small in number as compared to today, but even at that time, the Promised Messiah[as] expressed his great pleasure that his mission had been accomplished and the time for his departure had arrived. Now we see that the Jama'at has spread by the thousands in various countries of the world. Attendance at the last Jalsa in Qadian had reached forty thousand people within the Jama'at. And now great numbers of people have joined the Jama'at in various countries like Indonesia, Iran, Syria, Lebanon, Egypt, Sudan, Abyssinia, Sierra Leone, Nigeria, England, Germany, Holland, United States of America, Mauritius, Malaya, Borneo, Ceylon, Burma, and many other countries, which I cannot recall at this moment. Now, the opponents have decided to completely suppress the [Jama'at]. The public and the government are conspiring together. In this situation, where the opponents are so focused in their opposition, it is incumbent upon us to become fully involved in *tabligh*. However, the greatest obstacles in this effort are the women. I gave a speech in Quetta and some government officials were also present. When these men went home and their wives learned where their husbands had been, they said, 'If you wish to meet with Ahmadis, then send us back to our homes.' Because these men were weak in their faith, they were scared off."

Then Huzoor[ra] said:

"A woman thinks that she is inferior in intelligence, but I disagree. I agree that women do not receive as much opportunity as men when it

comes to advancement, but their mind is no less than that of men. For example, the proof that a woman's mind is not inferior can be found in every time and age. For example, the Holy Qur'an tells of the wife of Pharaoh and of [Hazrat] Mary, who trained a child in such a manner that he became a prophet. This clearly shows that a woman is by no means less intelligent than a man. Also look at Hazrat Khadijah's[ra] sacrifices, and how she formed her opinion of the wisest and most intelligent man on the face of this earth. And then the sacrifices she subsequently made are like a precious gem in history. So, although there is difference in a woman's thinking, and in her habits, but there is no difference in her intelligence [to that of a man]. Therefore, it is now time for you to change your habits and participate in serving Islam by doing *tabligh* to other women, so that we lessen the opposition in men [towards Ahmadiyyat], which has been caused by such women."

Then Huzoor[ra] said:

"Even if a man is illiterate, he does not hesitate when explaining religious matters, whereas an educated woman will be hesitant in doing so. The women in our Jama'at have comparatively more religious knowledge than non-Ahmadi women. For example, we have two women with a master's degree in Arabic and one girl who is working towards her Ph.D. The [non-Ahmadi] women are worthless when it comes to religious matters, but the majority of our ladies are knowledgeable in the translations of the Holy Qur'an, *Hadith*, and other related matters. There is no woman among non-Ahmadi women who fully understands religious issues."

Huzoor[ra] stated:

"Despite having this great knowledge, you have not realized your responsibilities. Therefore, I advise Lajna Ima'illah to prepare a fifteen-day training class. They should be taught, they should study, and they should be asked to deliver speeches. They should do *tabligh* in this way, but even this is not enough. I have, therefore, decided to establish a women's college in 1951. I have designated a place for the college and Umm-e-Mateen will act as the supervisor and Farkhanda Begum B.A., B.T., who will soon complete her master's degree, can be the professor. Some men will also teach from behind a curtain. There shall be a complete

arrangement for religious education to enable students to become completely familiar with religious knowledge along with secular education. The college will also have a boarding facility. In this way, higher education will be spread among the women of our Jama'at and they will achieve great success instead of wasting their time."

After this, Huzoor[ra] talked about the Holland Mosque and said:

"I have decided to build a mosque in Holland with the funds solely donated by the women, and a mosque in the United States with donations by men. It should be a great cause of happiness for women to learn that their donations have exceeded that of the men. So now you should maintain this honor by quickly collecting their outstanding balance."

Huzoor[ra] also said:

"The foundation for the offices of Lajna have been laid. It will consist of twelve rooms, a hall, a library, and study rooms. For those women who study and take notes, separate rooms will be provided for them to sit and study and during Jalsa they can also stay there. The estimated cost of this project is fifty thousand rupees, of which twenty-eight thousand rupees have already been collected. If the balance is collected sooner, then the project can be completed next year."

Concluding his speech, Huzoor[ra] said:

"Under these circumstances, you should realize your responsibilities and inculcate in yourselves the same devotion that was found within the female companions of Holy Prophet Muhammad[sa]. Also, you should never in any circumstances lag behind men in *tabligh*, so that your share never proves to be less than that of men."

(History of Lajna, Vol. II, p. 218)

We Will Build Mosques Everywhere
From the Men's Jalsa Gah

Delivered by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifat-ul-Masih II[ra]

Rabwah
December 27, 1950

"…. A few months ago, I initiated a scheme for the Washington mosque and the Hague Mosque. When I presented the scheme for the London mosque, at that time the number of [members in the] Jama'at was ten times less than the present number. I initiated that scheme among women, whose income is generally half compared to men. Even then they were able to collect sixty to seventy thousand rupees in *chanda*. Now that we are ten times more in number, why should we be sluggish in these virtuous endeavors? We must build mosques not only in every important place, but everywhere in the world so that we can tell those people who do not think of us as Muslims, is this the work of non-Muslims?"

(*Al-Fazl*, 2 January 1951, page 3)

What Community do you Belong to and What are your Responsibilities?

Delivered by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifat-ul-Masih II[ra]

Rabwah
February 2, 1951

(Hazrat Khalifat-ul-Masih II[ra] addressed the office bearers of Lajna Ima'illah Rabwah on Friday, February 2, 1951, at 4 p.m. in the Lajna office. The summary of this address is being presented here.)

After the recitation of *Tashahhud, Surah Al-Fatihah*, Hazrat Khalifat-ul- Masih II[ra] said:

"Today, I have called this meeting of office bearers. In actuality, the central office bearers are men, but other office bearers frequently change also, so it will be beneficial for them to hear this as well.

Proper Thought Process

Every individual thinks about certain issues. You probably also think about various matters. For instance, one's father or brother may not be well, or another may be in debt. In any case, every household has individuals with certain concerns. As the woman herself is not directly responsible, she has less to think about. Yet, the husband is responsible and shares his concerns with her. The Holy Qur'an states:

لَعَلَّهُمْ يَتَفَكَّرُوْنَ ۝

So that they may reflect.
(Holy Qur'an Ch. 59: V. 22)

In Arabic *tafakkar* can be used as plural form, but is used for feminine gender as well, and so women are also included in this.

The question is, what have you thought about? Lajna Ima'illah has been established for twenty-eight years now or perhaps a little longer. Yet, what efforts have you made and what kind of planning have you done in these twenty-eight years other than the ready-made scheme which has been placed before you. Giving *chanda* is something that people are eager to do, with the thought that everyone else is giving it, so they should too. Some like to collect *chanda*, to feel good about having money in their pocket even if it is someone else's money. Beggars also like to go about, asking for money and just as a beggar does, you also ask for money. Collecting *chanda* is not an accomplishment. The real question to ponder over is which community do you belong to and what task are you to accomplish? You are the community of the one who has been chosen by God and your role is to propel Islam to triumph over the world. It does not take centuries to achieve victory. What have you achieved in twenty-eight years? If you were to put in eight times or even eight hundred times as much effort, do you think then you will triumph over the world? Maybe you would [achieve nothing more than] collect a little more *chanda*. Sometimes a single person may give as much as forty thousand rupees. Just recently a Hindu from Bengal wrote to me for prayers. He donated ten million rupees for a hospital.

The World is Conquered by Winning the Hearts

The world can only be conquered by winning the hearts of people. This too is like a war; you cannot win a war just by meeting every eighth day and passing a resolution. Our community is established in America, Africa, and England. However, in how many places have you established a Lajna and what plans have you devised so that within a certain number of years, we will gain victory over the world?

First, you must set goals. Every woman in each country should set a goal that within this number of years, we will win over this country. But your example is that you sit, talk, and leave. Lajna is not doing any work which uses the intellect or resembles the work done in fighting [to win] a battle. Have you thought carefully on any issue?

Create a Plan to Achieve your Goal

In war, it is important to thoroughly consider everything. The number of forces needed; the number of fighting forces, doctors, laborers and planes and the total expense. Hence, a general carefully considers all angles and then presents them to the government and the government presents it to the people. Have you ever planned anything around a certain region? You have only appointed secretaries for the sake of prestige and title. I have repeatedly brought to your attention that your team is not appropriate. Appoint a well-educated secretary who is proficient in English and Arabic and is capable of written correspondence in both languages.

I have heard that every time a proposal is suggested in a Lajna meeting, two or four [women] stand up and say that it will cost money. Mice hoard provision in their burrows, and you hoard money also. Are the funds there to be hoarded like mice? All that is happening is mere talk. When asked, the general secretary claims that a great deal is being accomplished. Can you explain the scheme you have organized for even the smallest country? Literature is a crucial requirement in the *tabligh* of Islam. I suggest publications in the form of small pamphlets. European women are very capable; if there was such an organization in America it would have become renowned worldwide. If you were in contact with the American Lajna, you could have asked them for the type of literature they need. Such literature could be sent to them, which includes teachings specific to women. They would have taught each other and pointed out to their men that, 'You did not give us these teachings, but Lajna has sent us this information.' In this way, a new awakening would be borne among them. We have become tired from repeatedly emphasizing *tabligh*, but you never volunteered [to do *Tabligh*] for a single country. If this was America, they would have gone from place to place and done *tabligh*. Some women would have been converted through men and some men would have been converted through women. Whereas here, there is no [*Tabligh*] scheme for any of the countries. Lajna has been established in England for only a year and you have not even kept in touch with them.

Tabligh of Islam and Lajna's Responsibility

…The whole world is against us. The opposition in India is largely due to women. Did you never even think of sending a group of delegates to Lyallpur and Sargodha? You could have informed the men and women of the area, who could have invited the affluent and educated women and in that way, you could have become familiar with them. Afterwards, one Lajna could have stood up and distributed literature. Within one year, this could have caused a major transformation throughout Punjab. In this way, some women would have converted; some would have become subdued, and others would have accepted. We have two major cities on each side. If we had sent delegations to Sargodha and other cities on a regular basis, women could have rested here. Men do come here anyway.

But women worry over whether anyone will even respond to them or not. You never felt it necessary to deliberate. At the most you collected *chanda* and hoarded the savings or ordered some novels and filled the library with them and then read them. What else does Islam need! You performed such a great service for Islam; this is exactly what Islam needed from you! This is how you have glorified the name of Holy Prophet Muhammad[sa].

Think. Make plans. Appoint as many secretaries as needed; appoint five to seven secretaries for Pakistan, who will each be responsible for five to seven districts. Direct the Lajnaat from other cities to arrange get-togethers with non-Ahmadi women. First get to know them and introduce yourself as their neighbor. Conclude your sessions with one Lajna distributing literature and then gradually begin sending them *Misbah* [women's magazine published by Lajna Ima'illah]."

Address at the Inauguration of "Jami'a Nusrat"
Nations that Progress Always Keep the History of their Forefather's in Mind

Delivered by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifat-ul-Masih II[ra]

June 14, 1951

After *Tashahhud*, *Ta'awwuz,* and *Surah Al-Fatihah*, Hazrat Khalifat-ul-Masih II[ra] said:

People Change with Changing Times

Times change, and people continue to change along with them. This is a universal law. Rivers run [their course] and due to the slope and heights of mountains and fields, some parts [of the river] are put under pressure. Consequently, the direction of the river is altered further downstream. Sometimes the river continues to change ten, fifteen, twenty, or even thirty miles downstream. And at times it is people who change, and this results in the changing of the eras. We observe both things in this world. Sometimes people change because of the times and sometimes the times change because of the people. When a person is weak, he changes according to the changing times. When he is strong, the times change because of him. Weak nations continue to alter their previous greatness and strength in accordance with the changing times. They acquire bad customs from their neighbors; they adopt bad behavior from their neighbors; they take on indolence and ignorance from their neighbors; they embrace lying and deception from their neighbors; they pick up cruelty and oppression from their neighbors. And thus, that nation which once shone like the moon and the stars in the sky becomes utterly disgraced and worthless. Look at your own ancestors; when you get time to free yourselves from beautifying yourselves, then you will see what your ancestors were and what you are now.

I have been told that when college students [here] selected their courses, the majority of them avoided the subject of history. This is just like a child who runs away at the prospect of being told to sit down so he

may be taught his parents' names. What is history? History tells you who your father was, who your paternal grandfather was, who your mother was, and who your maternal grandmother was. History tells you who your forefathers were and who you are today. Turning one's back on history or considering it to be a tedious subject, is tantamount to one being unwilling to listen to what one's forefathers have to say. Although, if there is any worldly subject worth fighting to acquire, it is the subject of history.

The Importance of History

Running from your history signifies a dejected nature. It is similar to a weak man who is wounded and says do not show me [the scar]. I won't look at it. My heart is afraid. The nation which runs away from its history is that nation which becomes cowardly. It is afraid that if I am confronted with my ancestor's history, and I see a disfigured countenance [history], and I discover who I am, my heart could not stand it. This is because he believes he will find his own face [looking back] within the reflection and because he believes and imagines that his face will be hideous, he tries to refrain from looking. It is intrinsic within human nature to wish to see one's own likeness in his forefathers, his children, and his relatives. If an unattractive child is born to the parents due to some illness or an accident, even his own mother begins to dislike him. Those unattractive children begin to hate their siblings, thinking that the siblings are better than them. In the same way, when a man views the history of his ancestors, their accomplishments and how glorious they were, he compares himself to them and thinks about himself. He sees the way of life and manner that he and his friends have adopted and is compelled to admit that his own negligence of duties and pursuit for a life of comfort and luxury are enough to make him guilty. He sees his own loathsome face in the mirror of history. He realizes that when he studies the history of his forefathers, he will discover that they detested these very habits, and so he will have to undergo a dramatic change from within. He grows anxious over comparing his unsightly face to their beautiful ones, and hence, flees far away from his own past.

When a Muslim of today looks back into the mirror of history, he sees that his father and mother reached past the heights of the Himalayas. The sky itself would quake with their influence. And in comparison, when he thinks of his own reflection, he is dwarfed and his example is not even

worth that of a piece of cork which floats down the river. His ancestors are like the majestic boulders, which when struck with the ocean's waves, those high and lofty waves, the sight of which make a person fear that they might flood the world. It is these waves, which slam against these boulders, i.e. his ancestors, and they [the waves] scatter into small bits. The waves become mere froth and this froth lays at the feet of the rocks or disappears into thin air as bubbles. Then the glory of his forefathers become clear to him. When he looks at himself, he sees that he is no more than a [piece of] cork bobbing about in a tiny, little stream which is of no great importance. Sometimes he hits against one boulder and sometimes another, at times he drifts to the right and other times to the left. Sometimes he is caught up and concealed by piles of debris and sometimes within filthy foam or froth. And witnessing its quivering and trembling state, that person turns his face away and says, "What a disgraceful thing is this." The one who runs away from his past is indeed a coward; the one who does not even have the courage to put his own face next to that of his forefather's in the mirror of truth. A truly courageous and resolute person will walk over to the mirror them self and pick it up. They would look into the mirror and make a lasting decision about their future. The person would say, "If my forefathers were a great boulder, then I shall become a boulder too. If they were a storm, then I shall be an even greater storm. If they rose like waves in the oceans, then I shall rise even higher." You know that if a girl attains high grades in class she does not keep them a secret, rather she tells everyone. Revealing your grades is equivalent to showing your face; she reveals her inner self. The girl who has lower grades tends to hide them. Avoiding the study of history is an indication of cowardliness. In essence, it is indicative of the fact that this person is well aware of his own repugnant appearance, as well as the radiant beauty of his forefathers. Knowing both facts, such an individual is unable to muster the courage to see these two faces together in one mirror.

So far, I have only talked of the importance of this subject in a very general way. If you take the religious angle, then history itself can tell a Muslim how a man rose from the desert and collected the numerous particles of steel around him through his magnetism. Then his influence spread in a particular area in a relatively short span of time and thereafter, in the entire country. Eventually his community spread to every corner of the earth. At one place the Holy Qur'an has referred to Muslims as *Brah*

and *Safra* [restless], indicating that their feet would not remain in one place for any period of time. They spread to every corner of the earth. Wherever they went, they left the fragrance of their good behavior and exceptionally high standard of conduct. Yet, where is that flourishing Muslim [of the past] and where is the fading Muslim of today?

Important Events in Islamic History

There was a time in Medina when the Holy Prophet Muhammad[sa] issued the order to conduct a census and ascertain how many had become Muslim by then. A census was conducted and the number of Muslim men, women, and children came to seven hundred. You are aware that the population of Rabwah is presently around two and a half thousand, so it was about a quarter of the population of Rabwah and this was the census of Muslims the world over. There were very few Muslims outside of Medina at that time; other than in Abyssinia, where there were close to fifty Muslims and a few in Mecca, who were afraid to openly declare their faith and were not included in the count. In any case, a census was carried out which resulted in seven hundred people. The companions who had been assigned this task came to the Holy Prophet Muhammad[sa] and said, "O Prophet of Allah[sa]! Why did you order a census to be conducted? Did you think that there are too few Muslims? O Messenger[sa] of Allah! There are now seven hundred of us. Who could [possibly] erase us from the world now?" Nowadays it is said that there are six hundred million Muslims, but the heart of these six hundred million is not [nearly] as resolute as that of those seven hundred. And how can you ever discover the difference between these hearts without studying history? At the time, each and every Muslim would go forth and the great world powers would bow down before him. He was no imitator. He considered himself to be Adam. He had firm faith that the world would imitate him. [He realized], 'It is not my duty to imitate others.'

If you study history, you will realize that you are following Europe in every matter. Sometimes you say, "I saw a picture of a certain hairstyle. Oh, I simply cannot rest until I get that same hairstyle." Or "There is a [new] powder on the market and I'll not rest until I buy it." This means that you believe your enemy is exalted and you are lowly. If you are greater than the enemy, then they should emulate you. If the enemy is more exalted, then you should imitate them.

During the time of Hazrat ‘Umar[ra] the Islamic army was fighting against Tehran. The king [of Tehran] assumed that the Arabs were a poor nation, hungry and naked. [The king thought], ‘If we were to give them some money as a gift, they would probably go back to their homes and abandon the notion of fighting.’ Consequently, he sent a word to the Muslim commander-in-chief to send a few of his men over as he wished to speak with them. When they arrived to meet him, the king had also come just outside his capital city, and he had brought all kinds of luxuries and comforts with him. Incredibly expensive carpets were laid out, as well as couches and chairs of the highest quality. The king was sitting on his throne when the Muslim soldiers arrived. The soldiers were wearing half-tattered shoes encrusted with dirt. They were carrying spears in their hands. When they arrived at the door, the watchman shouted, “You come in the presence of the king. Make yourselves presentable.” Then he asked the Muslim officer, “Do you not know how expensive these carpets are? You have spears in your hands. You will damage these carpets if you go across them with spears in your hands.” The Muslim officer responded, “Your king summoned us. We are not here to meet him of our own volition. If there is any desire to meet, it is from his side, not ours. If he is so concerned about his carpets, tell him to remove them. We are not willing to remove our shoes or put down our spears.” The watchman protested and said, “There is expensive flooring inside. Take off your shoes and put down your spears.” But they replied, “This cannot happen. He has summoned us. We are not here out of our own desire.” Consequently, they went inside just as they were.

Even the greatest generals and highest ministers would bow and prostrate before the king, but these Muslim soldiers arrived with their chests out and their necks raised high. They offered greetings of peace to the king and asked him, “King! Why have you called for us?” The king said, “Your country is extremely ignorant, backward, needy, and is prey to financial difficulty. And Arabs are a people that even eat lizards (a lowly creature); they are unacquainted with fine food or elegant clothing. Hunger and poverty have left them distressed. It would appear that due to your deprivation and famine, you thought of the idea of going to other countries to loot them. Seeing you in this difficulty, here is what I suggest. I shall give one gold coin to each soldier and two gold coins to each officer. Take this money and return to your country.”

The Muslim commander said, “O King! When you say that in our country people eat lizards and that we spend our days in poverty and helplessness, you are absolutely correct. That is exactly how it was, but that era has passed. God Almighty has sent His Messenger to us who has brought God’s message and we have accepted it. You think we have come for money, but we did not set out for money. Your people have started a war with us. Now our swords can only be returned to their sheaths when you either recite the *Kalima Shahadat* and become Muslim, or you become subjects of Muslims and pay us *jizya* [taxes].”

The king of Iran, who considered himself to be the ruler of half the world could not tolerate such a response and he grew livid. He said to the watchman, “Go and get a sack of mud.” He went and brought back a bag full of mud. The king said, “Place this sack of mud on the Muslim’s head and say to him, ‘I put this dirt upon you, and I am not prepared to give you anything except this dirt.’ The Muslim officer had not thus far bowed his head before the king of Iran. He immediately did so at this point and placed the sack on his back, saying to his companions, “Let us go. The king of Iran himself has handed over his territory to us.” An idolater is generally fretful. When the king heard this, the ground slipped from beneath his feet and he ordered his courtiers to quickly go and arrest the men, but they were already far gone by that time. The guards said, “Now there is no capturing these people.” Then that same king who had said, “I put a dirt upon your head” was forced to flee from the battlefield. Then he fled the country and sought refuge in the northern mountains and each and every one of his forts, palaces, and treasures came entirely under the control of the Muslims.

Hazrat Abu Hurairah[ra], that same poor Abu Hurairah[ra] who did not work for a living because he wished to sit all day in the company of the Messenger of Allah[sa], and who frequently spent several days starving, once started to cough while sitting in a gathering. He took a handkerchief out of his pocket and spat into it saying, “Well done, Abu Hurairah[ra]. In the past you used to faint from hunger pangs and here you are today spitting into Chosroes’ handkerchief, which the king when sitting upon his throne, would specifically hold in his hand to show the extent of his glory.”

People asked Abu Hurairah[ra] what he was talking about. He[ra] replied, "I became a Muslim in the latter period of Islam. With this thought that other people have already listened to a great many of the Holy Prophet Muhammad's[sa] sayings, and I have only a relatively short time left, I made a pledge that I would not move from the Messenger's[sa] door. I will stay at the mosque all day long so that whenever the Holy Prophet Muhammad[sa] comes out, I can listen to what he said. My brother sent me food for a few days but eventually he stopped. I began to experience hunger pangs; sometimes I missed seven meals in a row. I would fall faint on account of extreme hunger. People thought I was having an attack of epilepsy. The custom amongst Arabs was that when someone had epileptic seizures, they would hit them with shoes. They thought this was a cure for it, so when I would faint, they would start hitting me on the head with their shoes even though I had only passed out because of severe hunger. So now compare that state to this situation when the treasures of Iran have come into the possession of Muslims. When the bounty [of war] was distributed, that same handkerchief which the king of Iran would hold in his hand while seated on the throne came into my share. However, the king would hold this handkerchief in his hand to show off. In my view, this handkerchief is fit only for me to spit phlegm into."

Is there anything other than history, which can acquaint you with these incidents about your forefathers? What else can inform you of what you were and what you are? In certain countries, a Muslim woman could go out and not one person would have the audacity to even lift their eyes in her direction. Nowadays, when women move about in the streets of Rabwah, we worry in case an unsavory character might have come from elsewhere and create mischief. There was once a time when Muslim women would go to every corner of the world. They would go completely alone, and no man had the courage to even look askance in their direction and were he ever foolish enough to make such a mistake, he would receive such retribution that he would cause his children humiliation for generations to come.

Muslims had spread all over the world in the initial period of Islam. They had already spread to various corners of China, Malaysia, Ceylon [Sri Lanka], and India only eighty or ninety years after the death of the Holy Prophet Muhammad[sa]. They had reached to the western shores

of Africa. Their waves were already crashing against the mountains of Europe.

During this early period there was a Muslim caravan, which left Ceylon. It held some gifts sent by the Buddhist king of Ceylon to the Khalifa of the time. It left Ceylon and was looted in Sindh where Raja Dahar was in power at that time. When it became widely known that the caravan had been looted, the ruler of Makraan received an order from the governor of Iraq to the effect that, "We have received word that a Muslim caravan originating from Ceylon has been robbed and Muslim men and women have been taken prisoner. Go and investigate this matter and report back to me." The ruler of Makraan asked Raja Dahar about this. He [the Raja] denied it. Since the Muslims were truthful, they assumed that other people were likewise. When Raja Dahar denied [the incident], they believed that what he said was true. Sometime later they [the Raja's men] attacked another caravan in the same way and once again, they imprisoned a few of the women. One of the female prisoners asked another Muslim, who had either not been captured or had been captured and somehow released, to pass on her message to the Muslim nation, "We are prisoners here and it is the duty of the Muslim government to acknowledge us." At the time the Banu Umayyah Khalifa was planning to invade Africa and schemes were being made to conquer Spain, and orders had already been issued for all available forces to be dispatched to join the battle in Africa.

At that time, the message was delivered to the governor of Iraq, whose name was Hajjaj and who had an extremely bad reputation. He may have been ill reputed, but it would be hard to find a man in that era, who was more fearless and courageous, and who was more willing to sacrifice in the name of Islam. The messenger came and said to Hajjaj, "I have come from Sindh where two Muslim caravans have been looted, one after the other, and many Muslims have been taken prisoner. Raja Dahar has plainly lied to the governor of Makraan in stating that no such thing has happened." Hajjaj asked [the messenger], "How can I possibly accept that what you say is really the truth? There should be clear proof of everything. Without any evidence, I cannot accept what you say." He [the messenger] said, "Whether you believe it or not, the truth is that he [the Raja of Dahar] is lying." Hajjaj replied, "First of all, there is no reason for me to believe you. We have written to the governor of Makraan and his response is the opposite to your account. Secondly, we should remember that the Khalifa

(of the time) has ordered that all available troops should be sent to Africa. Thus, at this time, we cannot send our troops anywhere else." The messenger tried to explain the matter in every way, but it had no effect on Hajjaj and he said, "My circumstances are not such that I can pay attention to this." When he [the messenger] had worn himself out in presenting his arguments, he said: "I have a message for you and for the Khalifa of the time." Hajjaj asked, "And what is that?" He replied, "When I was leaving, a Muslim woman who was in danger of being captured, and who is now most likely captured, gave me a message to convey to the Muslim Khalifa and to the governor of Iraq that, 'Muslim women have been taken prisoner by cruel Hindus and their honor and dignity is not safe. We implore the Muslims to fulfill their obligation and strive to rescue us from here.'"

This was not about a country or a whole nation. This was only two or three women and twenty or twenty-five men, for whose liberation even a deputy commissioner of a district might say he does not have the manpower. This is a relatively trivial matter. However, it had such an effect on Hajjaj, that very Hajjaj who declared he had no troops available because he was preparing to attack Europe, jumped up anxiously upon hearing this message. When the messenger asked, "Well, now what response do you give me?" He replied, "This is no time for talking or listening. There is absolutely no doubt as to any other decision for me now. The response to this will now surely be delivered to the Hindu army." Consequently, he (Hajjaj) wrote to the king and the latter also agreed, "This is the correct decision. There is no longer any time left for us to deliberate." According to this decision, the Muslim army was dispatched to Sindh. There is a distance of about a thousand miles or perhaps more [between Iraq and India] and even nowadays, it is not easy to cover that distance in a motor vehicle. However, the king issued an order that it was now a matter of the honor and dignity of the Muslim people. It was vital to reach the destination without any delay whatsoever. The Muslims did not therefore stop [to rest] anywhere. Consequently, they traveled day and night on horses and camels. On the twelfth day, they reached the border of India, which even trains or motor vehicles of today cannot cover in such a short time. Through their untiring exertion and effort, they traversed that distance and reached the border of India.

Now, your very presence here tells us what the result of that expedition was. The result was that those eight thousand soldiers who had

set out from Basra, conquered Sindh, Multan, and the surrounding area within two months. The prisoners and the women were rescued. The entire nation of Sindh, the domain of Raja Dahar, was conquered. Then the Muslim forces turned towards Multan. Unfortunately, when the king died, his brother ascended the throne. He differed with his brother regarding the war. He also disagreed with the army officers. When he took over as ruler after his brother's death, he dismissed Muhammad bin Qasim, a victorious general who had intended to conquer as far as Bengal and ordered him to return. When he returned, the king had him murdered. Otherwise, the visage of India would have been completely different today. We would not have only Pakistan here, but all of India would have been Pakistan. Islam is so fully entrenched in the countries the Arabs conquered, that no one escaped from accepting Islam. There was no fervor for *tabligh* in the outside nations which came to India [later]. This is why there was also opposition to Islam in the areas they conquered. There was also hatred for Islamic teachings. In addition, the [people of] conquering nations did not always treat others well. An Arab however, would humble himself in such a manner that whichever country he entered, he did not consider himself to be a conqueror, but rather a servant to the people. The result was that the entire nation would become Muslim in a very short time. Thus, if India had been conquered [by the Arabs] at that time, there is no doubt that it would have become a Muslim country just as Iran and Egypt are now, because those people observed the moral example of the Arabs. They observed their service, excellent conduct, honesty, and integrity, and were greatly affected by their manners. As far as they were concerned, it was not a question of Arab or non-Arab, rather it was only a question of one's honesty, which in itself naturally wipes out malice and enmity.

Without the study of history, how can you learn about these conditions pertaining to your forefathers? This is the only thing which can give you any benefit, otherwise 'two and two is four,' or two multiplied by two results in four. What profit can you gain? However, if you study history and you are even somewhat intelligent, if you possess even the tiniest bit of curiosity, then your life cannot go to waste.

Muslims Changed the World

I did start one topic, but I have digressed considerably from my subject. I was saying that at times circumstances change and people

change along with them and then there are some people who change the times according to their ways. The Muslims were a nation who did not change with the times; instead they caused the times to change. Wherever they went, people were compelled to emulate them on account of their good conduct. They compelled them to mimic their manner of dress, and they compelled people to emulate their culture. They were recognized as teachers and leaders of the world.

Nowadays, the Muslim woman copies Europe's lack of modesty, even though there was once a time when European women copied the Muslim women's *purdah*. Take nuns for example. Europe was a place filled with immodesty. Lack of modesty was considered fashionable among them. However, when they saw that Muslim women observed *purdah*, they also adopted it to a great extent. For example, even if nuns do not observe full *purdah*, they wear a veil and their foreheads are also covered. They wear a coat over their figure, which covers their entire body. Even if we cannot characterize this as full Islamic *purdah*, it can indeed be considered as ninety percent Islamic *purdah*. Even though this was the same woman who used to walk around immodestly before Islam came to Europe. In the same way if you were to dress a female monkey or a crow in a petticoat, [other monkeys or crows would] also wear a petticoat. Take a look at old photographs of Europe. The women's arms, legs, and chests were all exposed, however when they saw the Muslim women's *purdah*, they adopted a large part of it. But Europe is now reverting to that previous era and the Muslim woman is also happy to shed her *purdah* because she now mimics the European ways. The Muslim woman of today says that we should change with the times. The Muslim woman in the past said, 'The times should change with me.' The former acknowledges her subservience while the latter declared her supremacy [saying], 'Why should I copy others? It is their job to follow me.'

As I was saying, there was a time when we faced difficulties in acquiring education. A Christian nation ruled over us, and there were difficulties for us that arose in attaining Western education. That is why I insisted that our girls take courses in religious knowledge and spend all their effort in acquiring religious education. I was perhaps alone in the Jama'at in emphasizing this. Otherwise, Jama'at officers and members at large tried at various times to attain permission to build a boarding house next to the high school so that girls could come from outside [of Qadian]

to obtain Western-style education. In the same way, it was stressed that permission be given to establish a women's college [in Qadian], but I was always opposed to this.

However today, I myself, am inaugurating the women's college. This is a third kind of phenomena; neither did I change with the times, nor did the times change me. Instead, God Almighty brought about such a welcome change in the times that we can now establish education in college according to the Islamic tradition. Meaning, forget the details of what the education will be in the future, but what a wonderful feeling it is that since Pakistan has come into being, *Islamiyyat* (study of Islam and history of Islam) is now available as a course of study at the university level. There will be particular focus on Islamic history.

Hence, we have not changed with the times, and nor has the times changed with us. For according to our point of view, we still do not have the emphasis on Islamic education we believed to be necessary. Therefore, according to these changing circumstances, even though we can very easily offer religious studies in college, I have decided to eliminate religious education classes because the girls will have advanced religious education in this college. In this way they can acquire the highest standard of knowledge in religious education along with their regular college education. Their outlook on Islam will be expanded.

The Christian government which used to interfere in [matters of] education no longer exists. For this reason, I decided we should now establish a college to give our girls an excellent education so they can be at par with the highly educated women in Pakistan, and act as their equal. What should actually happen is that following this education, your mental and emotional states and your intellect should be far superior to others. Whenever you are with them, they should realize that your knowledge is of one kind and theirs is of another. Your knowledge is heavenly and theirs is earthly and if you strive to comprehend the Holy Qur'an and make a habit of contemplating [its depths], it is not such a difficult matter.

You passed the entrance exam. I however failed at this level. The fact is that I did not even pass middle school because I also failed there. Actually, according to the law, my education should have been terminated at the elementary level, since as far as I recall, I did not even pass the

elementary exam. Because of being home schooled, my teachers kept promoting me to the higher grades. Hence, I did not even pass elementary school. And you have passed the Matriculation exam [tenth grade]. You will go on to complete F.A. [twelfth grade]. Next will be the bachelor's degree and by then, God willing, master's degree classes will be offered. You will realize that secular knowledge is quite inferior in comparison to the Holy Qur'an's knowledge, and then you will certainly search for that knowledge in the Holy Qur'an.

Faith is always borne first, and then deeds follow afterwards. If you are certain that the Holy Qur'an is full of knowledge, which cannot be found elsewhere in this world, then you will surely try to find it. And when you search for it, you will find it. The Holy Qur'an itself tells us that it is a hidden treasure. Its words are open to everyone, its chapters are open to everyone [to understand], however they are only comprehensible to those who first believe.

He [Allah] says:

لَّا يَمَسُّهٗۤ اِلَّا الۡمُطَهَّرُوۡنَ ؕ

[*Which none shall touch except those who are pure at heart.*]
(Holy Qur'an Ch. 56: V. 80)

Which means, it expounds to those who are pure at heart. Only those people who have been blessed with Grace and Mercy can comprehend what has been expounded in the Holy Qur'an. All other Arabic books can be understood [simply] by knowing the Arabic language. However, the Holy Qur'an can only be understood by [having] faith. If you are granted perfect faith, then you will observe that within the worldly setting, you certainly are not inferior to any other woman who possesses a degree from any university. She will regard you in the same way a student regards an esteemed teacher and scholar because you will possess something which she does not.

However, the problem is that although the Ahmadi youth have now accepted that God Almighty sent His Messenger and they have also accepted the fact that Ahmadiyyat is true; but they still do not fully accept the belief that the Holy Qur'an contains every kind of knowledge. If they held this belief, then today our Jama'at would have reached to great

heights. If you have money in your pocket, upon needing it, do you go to a money chest or do you simply put your hand in your pocket and get the money? If an Ahmadi man or woman truly believes in his heart that the Holy Qur'an is the source of all knowledge, then why would they go elsewhere [in the pursuit of knowledge]? When the Ahmadi youth reflects upon the Holy Qur'an, they will attain that which is not available in other books and such a person will be distinguished among people. Perhaps, such a person too will have to attend university for certain reasons, but it will not be a chancellor, or a governor, or a minister who will award him his final degree. In fact, their final degree will be awarded by God. Clearly, the degree awarded by man is completely worthless compared to the degree awarded by God.

The Purpose of Opening Jami'a Nusrat

The reason why I have opened this college is that since religious and secular education can now be combined, it should be combined. There can be two types of girls studying at this college. There will be some who wish to do worldly work after attaining their education and there will be some who wish to serve their religion after acquiring their education. I say to both of them that service to [one's] religion cannot be separated from worldly work, and worldly work cannot be separated from religion. Islam is the name given to the love of God Almighty and to the service of humanity. Service to humanity is a worldly matter. Since Islam serves as the name for both aspects and given that the girl who studies in order that she participate in worldly work afterwards and the girl who studies in order to participate in religious work afterwards, both call themselves Muslim. This signifies that the girl who studies to participate in worldly work [undoubtedly] also realizes that to love God is part of religion. Thus, they both share a common purpose. The ones who are about to embark upon religious service should remember that service to humanity is also a part of [their] religion.

Religion does not mean a person would only repeatedly recite *Subhanallah* [Glory be to Allah]; it is actually about serving the creation of God Almighty and taking part in removing their affliction. The girls who wish to do worldly work should remember that Islam has also emphasized the love of God, so they should not ignore the love for God Almighty alongside their worldly work. In fact, they should continue to

cultivate an increasing love for God in their hearts. Since both types of girl actually have the same purpose, then the difference which you had noticed between the two of you ceases to exist, and you all share the same intention and focus. Thus, to attain your chosen goal you must cultivate a religious spirit within yourself in addition to instilling a passion to serve humanity, so that you may fulfill the objective of coming to this college for education.

It is likely that girls who study at other colleges forget God and immerse themselves in worldly affairs, but since this college is an Ahmadiyya college, it is your duty to take hold of both aspects firmly. If you lose your grip on even one aspect, you cannot fulfill this purpose, which has been put before you and which you have pledged to uphold. Therefore, with these instructions, I declare this Ahmadiyya Women's College to be open.

I expect those who are going to teach at this college to keep in mind that while teaching, they should kindle a fire [to spread the message of Islam] within their students, which should keep them as continually restless and agitated as mercury. Just as mercury does not remain stationary at one place, but is continuously agitated; similarly, you should have a heart that is restless like mercury. It should not allow you peace of mind until you have established the true spirit of Ahmadiyyat and Islam in the world. Similarly, the professors should be equally enthusiastic, so that they correctly impart knowledge. They should teach high morals and enlighten you on the importance of truthfulness.

You will dislike [my saying] this, but it is a fact that a woman very rarely speaks the truth. She considers keeping her husband happy more important than speaking the truth. Upon realizing that her husband will be angered when he finds out about a particular matter, she invariably resorts to lying. She does not act with honesty, because she is afraid that if she speaks the truth, then her husband will be angry with her. On the one hand, she claims that she is not enslaved by him; that she has been granted rights equal to men. On the other, she is afraid of her husband. If it is appropriate for her to be afraid of her husband, then she should be considered enslaved; no philosophy or rule of law has been able to liberate her. But if she shares equal rights with her husband then there is no reason why she should lie. She should be able to remain firm on truth in the same way

that free men remain firm. This is a minor issue but is very deeply correlated with your reformation. You should decide for yourselves in your hearts whether or not you are free. If you are not free, then say that God has made you a slave and abandon the notion that you should have rights equal to those of men. If you are free, then it is immoral to tell a lie or hide the truth from your husband. Similarly, I observe that women in our country have very little capacity for hard work. The Lajna has been established, and I have directed [women's] attention towards it many times. Unfortunately, we are still where we were the day we started.

How a Woman's Life can be Made Useful

During your college years you should ponder over the question of how a woman's life can be continually made more useful. This age-old custom which has been around forever and still continues, that cooking is the sole responsibility of a woman, needs to be changed now. As a result of this, the woman has been solely relegated to the duty of cooking and preparing food. She has no spare time to concentrate on any spiritual, religious, or national tasks. European scholars have collectively deliberated upon this [to find a solution], which is why their women manage to save a considerable amount of time. For example, they have invented a kind of bread, known as 'double *roti*' in our country [sliced bread]. This bread is not made at home by women; it is in fact, store bought, and men, women, and children all eat it. I do not know what is customary in the king's home, whether or not his bread is bought at a shop. But in Europe, at least ninety-nine thousand nine hundred and ninety-nine out of one hundred thousand [households] definitely consume commercial bread. They save a great deal of time this way. Likewise, they have invented cookware, like the *cooker* [pressure cooker] in which meat and vegetables are prepared very quickly. Then they have adjusted their lives in such a way that they routinely eat meals in a restaurant. In Europe, they normally eat four meals in a day: breakfast, lunch, afternoon tea, and dinner. Normally the middle class prepare their tea in the morning at home; lunch and afternoon tea is usually taken at a restaurant, and they have the evening meal at home. In addition, because they have a cold climate, a meal prepared at one time can be eaten over a period of several days. Then they have created meals which can be stored. For example, cold meat. Bread is bought from the store and pieces of cold meat are cut and eaten with the bread. We have a stove always lit in our homes. Now

that you have come to college to attain an education, you will have to consider how you are going to spend your life. If laboring over a stove continues in your life, your education will be completely wasted. You will have to pay close attention and create such a transformation in your country that this indulgence of lighting the stove should become strictly limited to the shortest time possible. For example, set aside an hour in the morning and an hour in the evening for it; only then will you be able to salvage time for other work. Do not assume that you will have servants; the days of servants are almost gone. Not everyone can hire help now. In fact, only people of means will be able to retain servants since their wages are on the rise and even people of average means can no longer afford these wages.

When I went to Europe, the wages of hired help was not yet so inflated. Despite this, we paid the woman in our employ twenty-one shillings weekly, or sixty rupees monthly. We also provided her meals. Additionally, they had a condition that they would be given one full day and one-half day off work each week. That took care of one and a half days right there, where the homeowners had to do their own housework. The employers can complain all they like about the amount of work that needs doing, she will say, “I cannot come in because it is my day off.” Also, she would work no more than the assigned hours. It made no difference how much work was left, she would immediately stop and leave saying, “It is time.” Actually, this is not her fault at all. The fact is that it is not up to them whether or not they can work more. This is because every group of workers there has unions. Some are housekeeper’s unions, some are porter’s unions, some are unions of workers who shovel coal into engines, and some are teachers' unions. No one ever receives any employment without recommendation from these unions. If they do any additional work, their name is removed from that union’s membership and then they cannot get work anywhere else.

We needed a typist for writing an article over there. The office employed a Czechoslovakian woman for this purpose. She developed an interest in our Jama‘at after reading our articles, but the problem was that her time would be up and the work would remain unfinished. Sometimes we would need the article the very next day. She would say, “I cannot work any extra time, but I can take the article home with me and type it there. The unions cannot prevent me from working at home. During that

time, I have the right to do as I please. You do not have to pay me for that time. I shall do your work free of charge. Alternatively, if you choose, you can give me something as a kind of reward afterwards." That is how she used to work for the Jama'at because she was afraid that if they [the unions] discovered that she was working more than six hours, she would be thrown out. Then she would not be able to find work anywhere else.

These views have not yet reached our country. When they do reach us however, they will create many difficulties for everyone. At the moment one can employ servants for about five to seven rupees, but when the day comes that a servant's salary is fifty rupees and you get a hundred rupees, how are you going to afford a servant? Nowadays, a servant's salary is three pounds per week in Europe. Currently, this converts to a hundred and twenty rupees per month in Pakistani currency. Food must also be provided for them. Salaries of the upper classes are decreasing nowadays, while those of the lower classes are on the rise. This means that even a person who has a monthly income of seven hundred to eight hundred rupees cannot employ a servant. Only the one who has a monthly income in the thousands can afford a servant.

In this situation, the only thing to be inferred is that one should eat the same dish for two or three meals or else one meal can be eaten in a restaurant and cold meat be eaten for the other meal. A great deal of time can be saved in this way for other work.

Furthermore, another fault we have here is we do not instill in our children the habit of working [helping with household chores]. Children will sit to eat and start screaming to their mother that the servant girl has not brought water for them to wash their hands. Or, they will say, "Mom! The servant has not washed the dishes." In America, every child is required to wash his own dishes and if he does not wash them, he is punished because the mother cannot do all the work herself. If she did, then she would have no spare time at all. Therefore, she does some of the work herself and has her children help with the rest of the work.

Thus, first of all, the bread is store-bought in Europe and then they have developed cold meat and other such items which can be stored. Instead of eating hot meals all the time, they simply eat their bread with it [i.e., with the cold meat]. In addition, they spread one dish of cooked food

over two meals and they include children in the housework. This conserves a great deal of effort. A few days ago, I came across a joke published in a well-known American magazine and it particularly sheds light on their character. A father says, “I have never understood how can it be that my children sometimes forget that they have to go to school that day; sometimes they forget that they have to wash their own dishes; sometimes they even forget that they have to go to sleep at a certain time. But if I have ever even jokingly promised them something, they will not forget it. Even five years later!” This example portrays their character. They have taught their children all these things, to go to bed on time, go to school on time, change clothes on time, and wash their dishes. These are all included in their duties. By adopting this system, a great deal of time is saved.

There is much to be changed in the way children are brought up here. Women in Europe place their children in cots. They prepare their bottles and put them next to them, lock the door, and go to work. When the child is hungry, he picks up the bottle and feeds himself. But in our country, if a mother leaves her child for even two minutes, the child creates a great commotion. This happens because the mother never leaves the child. She goes about with him clinging to her the whole time. As soon as the child is born, she puts him in her lap and then proceeds to carry him about constantly for three or four years. In fact, in our country, they carry their darling children up to five years. All these traditions are worthy of being changed. When you make the requisite effort to change these customs, other women will eventually wish to follow in your footsteps.

I have related that first and foremost it is necessary to change the method of making bread. The Arabs are also in the habit of using store-bought bread, but there they have the *khamiri* [yeast-raised] bread from the clay oven. *Khamiri* bread is consumed in all the countries which routinely use store-bought bread. *Fatiri* [non-fermented or non-raised] bread must always be made and eaten fresh. Anyhow, women here cannot find any spare time until the question of bread is resolved; they cannot have time without changes to the way children are brought up. As long as the child remains in his mother’s lap, the mother or her daughter is forced to remain unproductive. She can only be free to work if the child is put in a cot as soon as it is born and then nursed at fixed times, and not constantly held in her lap. Thus, until this question is resolved, the mother’s life will

continue to be ineffective; and as long as the question of meals is unresolved, a woman's life will remain useless. It is also plausible that mealtimes could be reduced from four times to twice daily. A simpler option for breakfast could be thought of and such meals could be prepared as can be used several times. Bread should be bought from the market, but if a woman is assigned the work of cooking and washing dishes all day, then she will be rendered utterly useless and will not be able to spend time on anything else.

Domestic Issues

Hence, wherever it is necessary for you to keep religious problems in view, it is also equally necessary for you to resolve domestic issues. In India, the primary reason for the decline and deterioration of the Muslims is that when they acquired wealth, they indulged in worthless habits such as men sitting at home cutting *chalia* (betel-nut) and rolling *paan* (betel-leaf). The women were engrossed in cooking, first frying one item, and then another. Sometimes she decided to make chutney, sometimes she settled on making a dessert. The outcome was that while they were absorbed in preparing food, the English took over the ruling of the country.

This problem is not prevalent anywhere as much as it is in India. Take a look at the Arabs; they all buy bread from the market. Go and look at Egypt; everyone gets bread from the bazaar. They do not even prepare curry at home. They buy it from the bazaar. Kidney beans are in great supply there. Go to Mecca or go to Cairo in the mornings and large pots of kidney beans will be prepared. Everyone takes their own containers and brings home kidney beans and bread baked in clay-oven. Poor people eat it as it is and the rich people add *tarqa* [heated oil with spices]. Likewise, for the midday meal, bread is bought from the bazaar along with something inexpensive for curry. Thus, they manage. But in our country, the situation is such that they say with great pride that we wish to employ a cook who can make eighty *rotis* [flatbread] from two pounds of flour. The shopkeepers have simplified their work by getting six *rotis* out of two pounds of flour. The English have done so by getting four, sometimes two [*rotis* out of two pounds of flour]. And they [the Indians] have made their task burdensome by making eighty *chapattis* [thin handmade bread made from flour] at a time. All these goings-on are futile, which we shall have

to get rid of. You can only save your time by distancing yourself from them. After all, you need time to utilize the knowledge [which you are gaining].

If you live your life in such a way that you have no spare time, then what will you achieve? Thus, the first question is of time. You will have to change your life in such a way that you can spare time for this work. Then absolutely everything will be easy for you, and you can benefit from this time by doing scores of tasks which are essential for your progress. You alone must solve these problems and if you succeed in solving them, then your mothers themselves will be compelled to imitate you. We have seen girls who have passed their primary education, and their ignorant mothers eagerly hover around them and proudly state, 'Our daughter has passed elementary school; she is very intelligent and sharp.' If mothers cannot say no to a girl with elementary schooling, then why would they not accept what you tell them when you hold a BA?

This responsibility that I have spoken to you about should not be taken lightly. It is this very matter, which has rendered our women useless. Other nations have resolved this issue and saved six or seven hours, but you cannot get away from this cooking business. If you can also save six or seven hours, then you can make even more progress than those countries. For, if they save six hours, they use two hours for national duties and four hours in singing and dancing, but you will expend all your time only on national and religious work. That is why you will have thrice the time available to do your own work compared to European women and when they spend four hours of their time singing and dancing, you will spend all your time exclusively on religious work. In this way you will accomplish three times more work than them. Thus, your victory is certain because in so far as time is concerned, one of you will be equivalent to three of them. At this time, even a hundred of you cannot match a single European woman because you are less educated and cannot spare any time for the service of your nation. However, when you acquire knowledge and begin to spend more time in the service of your nation than they do, then even a hundred European women cannot compare to you. For as long as the environment and the system of Europe remains this way and one of its women is worth a hundred of you, its victory is certain. However, when you transform yourselves so that a single one of you is equal to a hundred of them, then your triumph is inevitable.

I conclude my address with these remarks and admonitions. I announce the opening of this college and pray to God Almighty to shower His choicest blessings on this tiny foundation of our women's college and may this small institution excel all other educational institutions in the world.

(*Misbah*, July 1951, pp. 5-23)

Nations Cannot Progress without Proper Training of their Women and Children

Friday Sermon

Delivered by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifat-ul-Masih II[ra]

Rabwah, Pakistan
November 2, 1951

After the recitation of *Surah Al-Fatihah,* Hazrat Khalifat-ul-Masih II[ra] said:

Today, I would like to draw the attention of the community to the fact that no nation can progress without strong moral training.

Flaws in the Training of our Children

In the last few days, I have received information, which indicates flaws in the moral training of our children. The root cause for this is the inadequate training of our women. As times change, our methods should be adjusted accordingly. In the outset of Ahmadiyyat, not a single woman who was educated according to modern standards joined the fold of Ahmadiyyat. This is the reason that the mentality of all [Ahmadi] women was similar to the mentality of a child. Or it was similar to that of an elderly woman who expresses her issues and in reply it was sufficient for them to hear simply what the Holy Qur'an states or what the Holy Prophet Muhammad[sa] said. They were satisfied with this and felt no further need for arguments and there was nothing else to prevent them from acting upon our beliefs.

Now however, education is common among women, and it has enlightened their minds. That time has long gone when you tell a woman that such and such is written in the Holy Qur'an and she will exclaim, "*Subhanallah*, this is how it is written in the Holy Qur'an." Or, when you tell her that this is how it is written in the *Hadith*, she would exclaim, "*Subhanallah*! This is how it is written in *Hadith*" and there would be no need for further evidence.

Now, education has enlightened the minds. Inquisitiveness and a search for answers has now developed and women are educated. If you tell them now that something is written in the Holy Qur'an, they do not exclaim, "*Subhanallah!* Is this how it is written in the Holy Qur'an?" Instead they ask, "Why is this in the Holy Qur'an? Explain to us why is it not written in another way? It would have made more sense to us if it were written in another way instead."

Nowadays, if you tell your women, or the women around them, or the women who are influenced by them that, "This is how it is written in the *Hadith*, they will not exclaim, "*Subhanallah*! The Holy Prophet Muhammad[sa] has said it like this." Instead they will ask, "Why has the Holy Prophet Muhammad[sa] said it this way and what is the logic behind this? What is the benefit in this?"

Therefore, until the wisdom of the Holy Qur'an and *Hadith* is explained and principles and the logic behind them are clarified, women and those women who are influenced by them are not satisfied. Furthermore, there is a substantial revolution in daily activities. Circumstances have changed. When Ahmadiyyat began, there were no cinemas nor were there any phonographs. There were theaters, but only in big cities and even those were scarce and even then, women were not seen in theaters. It was easy to ask them to sacrifice their time back then. But now there are other demands upon their time, and it is no longer the age when a hundred percent of their time may be dedicated for God. This is an era when only forty percent of the time is left for God. Now when they are reminded of Islamic commandments and their responsibilities, the concern arises about not having enough time and that they have other things to do as well. The concept of 'fashion' which is prevalent today, where was that before? In earlier days, they wore old scarves and simple dresses which women in villages and towns knew how to stitch. But now there is one dress for the morning and another dress for the evenings. If one dress is worn at night, then a different one is worn in the morning. This custom requires time and money. Then the [dressmaking] skills are also different and not everyone is skilled in them. Women go to tailors, and this also requires money.

Hence when you demand the sacrifices of time and money from today's women, they do not say, "*Subhanallah*! I am ready for sacrifice."

Illa Ma Sha'Allah [what God has willed!] there are some women who are ready to sacrifice their time and money under any circumstances, but their numbers are not large. If today's woman is asked to sacrifice her time and money, she will say, "We do not need to." They don't verbalize it, but they make it obvious through their actions that they don't need to. They may say [anything], but their actions show that they want to leave a mark. Even though they say, "We need to cover ourselves too," their real intent is to follow the fashion trends. Thus, the time which previously belonged a hundred percent to Allah, now needs to be divided. However, even that division is unjust. Satan takes up sixty to seventy percent of the time, while only thirty to forty percent remains for Allah.

Training of Women is Necessary

This difficulty cannot be resolved unless women are properly morally trained. It must be explained to women that this is not the only life they have, they must prepare for another life in the hereafter. If all that you achieve is some benefit from the country's independence and renaissance, then be aware that it is a paltry benefit. Muslims do not gain prestige merely because Iran, Egypt, and Pakistan have achieved independence. If any of the European governments desire, they can destroy all these countries. For example, if Russia decides to destroy any of these countries, none of them have the power to fight against it. Does Iran possess enough strength to confront a country like Russia? Do Lebanon and Syria have the power to defeat Russia? For that matter, are Pakistan and Indonesia strong enough to defeat Russia? The weaponry, unity and cohesiveness, which is required to win a war these days, is still lacking. They have just awakened from their slumber. The lion is still stretching and until it fully awakens even the dogs can get to him. Unless the lion awakens, and until its joints wake from their lethargy, it can even be killed by a wolf.

There is no doubt that the population of Muslims is large, but they are not united under one organization. Even now, more than half of the Muslims are under the rule of non-Muslims and the rest are divided into several small nations. The United States of America is a large democratic country. If it were converted into smaller states, then do you think that it will still possess any power? Similarly, even though Muslims are greater in number, they are spread throughout smaller nations like Iran, Saudi

Arabia, Syria, Lebanon, Iraq, Egypt, Pakistan, Indonesia, etc. Thus, they do not possess any power. Unless they come together and unite with each other, it is useless to point out that the collective number of Muslims in Iraq, Syria, Lebanon, Egypt, Pakistan, and Indonesia, is greater than the population of the United States of America. The United States of America are united among themselves.

Muslims Need to be United

Muslims are not united; instead they are divided into small nations. A significant number of Muslims are under foreign rule, and they have not had a chance to consolidate their powers for an extended period of time. Take the example of a peon; he starts saving money in his youth. If his salary is fifteen rupees, he survives on ten rupees, setting aside an amount of five rupees each month. After a year, he manages to save sixty rupees. He invests this amount and after one year he earns a profit of five rupees. The next year, he collects another sixty rupees and after two years, he has one hundred and twenty-five rupees. As a result, after forty years when he retires, he has saved three thousand to four thousand rupees. To the contrary, when an ICS officer [Indian Commission Services] starts working, even though his salary is four hundred rupees a month, he does not save any money as he has [just] started employment. Similarly, in spite of being greater in number, Muslims are weak. Their independence is recent. They have not yet seen a time when collecting some furniture for their homes or saving money benefits them in the future. The amount of money a small European nation possesses is greater than that of the largest Muslim nation. This is because the European nations have been independent for the past two to three hundred years and have been saving money. Take Belgium as an example. Its population is only three to four million however its economy is far better than that of Pakistan. The same is true of Holland. Its population is approximately equivalent to that of two districts in Punjab, Lahore, and Multan. However, its revenue is much greater than the revenue of Pakistan because they have been saving and investing money for profit for the past two to three hundred years. Look at where one country of two to three hundred years is and where a newly founded nation is that is still in the process of establishing itself, while their financial situation is so weak. Even if Egypt, Syria, Lebanon, Iraq, Iran, Indonesia, and Pakistan were all to join together, how can there

remain a question in us feeling proud and content. We still have a lot of work to do and it is only possible through sacrifice.

The objective of the Ahmadiyya Jama‘at is to conquer the world for the sake of Islam. Our aim is to convert England, Germany, USA, Spain, Russia, Japan, and China to Islam. If all the Muslim nations unite to establish one government and are invited to the major summits in the world. If they are able to threaten other nations, the rest of the Muslims will have achieved their goal. However, we will not be happy. This would be akin to someone saying, “I lost a coin as a child. I wish to find it again.” Our objective is to spread Islam throughout the world. This is not possible without sacrifice. Unless we sacrifice our time and unless we sacrifice our money, how can we even hope to achieve our goal? We will have to inculcate this fervor into the hearts of our women. For this purpose, we must strive anew. Lajna Ima’illah also needs to make this effort. They seem happy that they have collected *chanda,* but unless they raise their offspring as devotees of Islam, unless they galvanize themselves to raise awareness [about Islam] among the Hindu, Sikh, and Christian women, we will not be happy with the mere payment of their *chanda.* In the face of the changing circumstances, we must change our culture. All factions will need to change their culture, including the education department and Lajna Ima’illah. However, I am sorry to say that whenever we decide to set out on a project, after a while, even when the path takes a turn, we tend to continue going straight [as before]. We remain oblivious to the fact that we need to go round the bend. This is a sign of ignorance, not a sign of wisdom. Nations do not succeed with ignorance, but rather they succeed with wisdom.

(*Al-Fazl*, 8 November 1951, pp. 3-4)

Financial Sacrifices of Ahmadi Women
Friday Sermon

Delivered by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifat-ul-Masih II[ra]

Praise of the Sacrifices by Women

An appeal for funds for the Holland Mosque was made to women, and they proved to be better than men in making financial sacrifice. Granted their target was not large, but women do not earn money in our country. If we observe Islamic law, a woman's income should be half that of a man, because *Shariah* has established half a share for a woman and a whole share for a man. Thus, if a man donated forty thousand rupees, a woman should have given twenty thousand rupees. But the reality is that where the men have given one rupee in *chanda*, women have contributed nearly one hundred rupees. They [the women] have paid for the cost of the land, and there are still six to seven thousand rupees, with the addition of a little more money, that will cover the construction of the Holland Mosque. Furthermore, they have given this contribution at a time when it is the case that the less money someone has the greater is their resolve. Because men have more money, they have less courage. As women possess less money, they say, "We don't have any money anyway. Whatever we get, let us spend it in the way of Allah and so earn the pleasure of Allah."

Thus, it has been our experience that women sacrifice much more than their means and capacity whilst men sacrifice less than their means and capacity. If we were to look, women always seem to have a higher position. Whenever the Holy Prophet[sa] had a need for special sacrifice, he[sa] would appeal to women. This is because he[sa] knew that women are more passionate. When a woman decides to sacrifice, she will sacrifice to an extraordinary level.

The Example of a Female Companion's[ra] Sacrifice

Once the Holy Prophet[sa] was in need [of funds], so after Eid prayers he made an appeal to the women. They immediately removed their

jewelry and donated it to the fund. Generally, women are greatly attached to their jewelry, as jewelry tends to be their only asset. However, when motivated by passion, she takes that very jewelry, which she loves so much and tosses it aside [in the cause of Allah]. This is exactly what those women did. They took off their jewelry. However, since most of the women were poor, they had less costly jewelry; some gave rings, some gave earrings, and others gave varying items of similar nature.

The Holy Prophet[sa] told one of his companions[ra] to collect the jewelry, so he walked around collecting the jewelry in a sack while the women sat with their faces covered in their veils. At that time, a girl from a rich family took a gold bracelet off her arm and put it in the collection sack. When the Holy Prophet[sa] saw that she had made a large donation for the sake of Allah, he said, "Your other arm also begs to be saved from the fire of hell." At this, she donated her second bracelet as well. I have observed that women have a greater capacity for sacrifice than men. To some extent, this is the result of being more passionate, but also because of the divine design that the less money one has, the greater is the spirit [of sacrifice].

If a woman, despite her natural weakness and inherent fragility can excel in the field of sacrifice; then why cannot men overcome their weakness?

(*Al-Fazl*, 20 December 1951, p. 5)

Scheme for Chanda for Holland Mosque

Delivered by Hazrat Mirza Bashir-u-Din Mahmud Ahmad, Khalifat-ul-Masih II[ra]

27 December 1951

Hazrat Khalifat-ul-Masih II[ra] said:

Today I normally have a speech on the women's side as well. However, this year the women gave up their right on their own for some [prevailing] reasons. As women wear *burqa* it is not possible to fully monitor [them] for security. It is possible that a man may enter [disguised

as a woman] or a woman with ill intentions may enter, and proper surveillance cannot be done. It is for this reason that [the women] said, "We give up our right on our own." Because my throat was also sore and I have a cold as well, I took this as a divine opportunity and happily accepted it, [saying], "Very well, if you are voluntarily giving up your right, then what objection can I have." However, they also expressed their desire that, I say a few things directed toward the women [specifically] during the speech on the men's side so they can listen to it through the loudspeaker. As promised, I will give a few minutes of my speech in addressing the women directly.

The Need to Pay Attention to Tabligh

First of all, I will remind them of my speech from last year [where] I had urged them to take a more active part in religion and to concentrate on *tabligh,* but those very female organizers who have asked me to address the women today from the men's stage, I tell them that firstly, it is they who have evaded their educational responsibilities. I had suggested to them that [non-Ahmadi] women are being carried away with the waves of freedom, and new ambitions are taking root in their hearts. Because of this, *tabligh* among them is far more expansive than among the [non-Ahmadi] men. This is because at this time, [non-Ahmadi] men are intoxicated with political power and are moving further away from religion. Therefore, according to my instructions, groups of women [from] Rabwah were sent to various districts and women's meetings were convened, where the women [from Rabwah] distributed literature and gave speeches. Now, it was necessary that in 1951 these Tabligh efforts should have been expanded. However, to my knowledge there was no attempt made to revisit the districts which they had previously visited, and the idea of [visiting] new districts is out of the question. Hence, first I tell the women you have asked for your right to be addressed from the men's stage, so according to [that right] I say to you to pay attention to your responsibilities and shun this laziness.

Construction of Lajna Ima'illah Office

So far what I have said has been according to my wishes, but the desire the [Lajna organizers] have expressed is that I let women know that the office of Lajna Ima'illah has been completed [and so] they should pay

more attention towards paying *chanda* for it. In this area I feel that women have again surpassed us [men]. The building of the men's offices have not advanced beyond the foundation, [even though] the funds have been approved for one or two years. The building materials have been procured, and the officers have been designated, and engineers are available. But they have still not been able to pass the initial stages, whereas by the grace of God Almighty, the women's office has been completed. The officer has only been slightly careless in constructing the enclosure/boundary wall. If the enclosure had been made, the women could have started all their work here in a very effective manner.

Another point is that women take great advantage of their vision and sight. God Almighty has put a certain quality in a woman that when she sees something attractive, she becomes infatuated with it. There is gold, and there is jewelry, and she will give her life for this jewelry. She can imagine how the necklace will look around her neck, [but] all her pleasure comes from imagining how people will stare at the necklace around her neck. Thus, I told the Lajna that it was not necessary for me to propose a scheme, for when the ladies see their office built, they will say, "*Subhanallah*! Take our donations at once and complete it."

I have heard this anecdote from Hazrat Masih-e-Mau'ud[as] [The Promised Messiah[as]] several times, that there was a woman who had this same trait but she was poor. With great anticipation, she had a very nice ring made and imagined the other women praising it and asking her, "Lady, where did you get this made? How much did it cost to make? What a nice design! We also wish to get a ring made just like this for ourselves!" However, it happened that no one noticed the ring nor inquired about it. Finally, she began saying, "Well, such and such is like this and such and such is like that," all the while gesturing with her hand so that the ring was visible. But, still no one took notice. Finally, she set fire to her house in frustration. The people who lived nearby gathered around. The women came and began to sympathize with her and asked her what happened and if anything had been saved from the fire? She said, "Nothing is left. Only this ring remains." Finally, one of the women asked, "Sister, when did you have this ring made?" The woman replied tearfully, "Had you asked this earlier, my house [need] not have been burned to the ground." The Promised Messiah[as] told this anecdote on several occasions and said that God Almighty has instilled in women's nature an element of showing off.

Hence it is not necessary for me to say too much. My feeling is that the Lajna Ima'illah office, which stands before us in its splendor and in its grandeur, combined with the image that 'The men sit quietly, [while] we [the Lajna] have constructed our office before them,' will give women more incentive than any sermon to get the job done. I am sure that as soon as they get back [to their homes], they will start collecting money with great enthusiasm and will pay off any outstanding amount in a few days.

The Scheme to Collect Funds for the Holland Mosque

I am more concerned about [the collection of funds for] the Holland Mosque, which has been assigned to women. Much remains to be done in this area. As I have stated earlier, the women have raised more money for the Holland Mosque than the men. The men were assigned the Washington Mosque and the [total] cost of building that mosque is between two hundred and fifty to two hundred and seventy-five rupees. The work women were responsible for, the Holland Mosque, its expenses including land etc. come to about eighty to a hundred thousand rupees. Of this eighty thousand, the women have already paid forty-six thousand rupees, i.e., more than fifty percent. Of the two hundred and fifty to two hundred and seventy-five thousand the men have only given thirty-six thousand rupees.

What is more troubling [about the Washington Mosque] is that the house should be considered mortgaged to an Ahmadi up till now. Although he has loaned it, that [payment] was made for the purchase of the house [for which the Jama'at needs to reimburse this Ahmadi], so it should be considered mortgaged [until its price is paid off]. In addition to this, the missionary there is insisting that the old debt be paid off and [additional funds collected] to prepare to build the mosque. Thus, it is possible that this house may need to be mortgaged. However, I do not feel that it is too necessary to remind the women about the Holland Mosque, for I am sure that with my brief urging they will realize their responsibility and will bring this good work to its conclusion.

I tell the women that at this time your sacrifices are greater than that of the men. To maintain this noble status, pay off the remaining debt on your office and at the same time do not forget about the Holland Mosque either. For that, about fifty thousand rupees is still needed. Our

first estimates for the house and construction of the mosque were about thirty thousand rupees, but now they say the place cannot be built for less than sixty thousand rupees. [This is] because there are some restrictions by the government in that area, and they only allow the construction of buildings of a certain kind and of a certain quality. They do not allow for anything less than that. Hence, including the cost of land, about ninety to a hundred thousand rupees will be spent, which by Allah's Grace, [the Lajna] has already paid forty-six thousand.

So far, I have addressed the women in certain matters. For the remaining matters, as Islam is for men as well as for women, both men and women will be included [in the rest of my address].

God has Made Women to be the Gender of Sacrifice

Address at Jalsa Salana

Delivered by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifat-ul -Masih II[ra]

1952

"…Before I begin the general speech, I wish to bring to the ladies' attention that the responsibility of [collecting] *chanda* for the construction of the Holland Mosque lies with you. Similarly, debt is still owed on the Lajna office. You should strive to lessen this burden. You have a greater spirit of sacrifice than men because God has created you as the gender of sacrifice. The examples of hard work and sacrifice made by the women in their roles as mothers, sisters, and daughters are such that they quake the human heart. No doubt, men also make great sacrifices, but the spirit of selflessness witnessed in women appears to transcend human nature. Thus, you must maintain this distinction of yours and you should fulfill the dues and duties for which you are responsible. In addition to this, you must inculcate within yourself the ability of running an organization. What good is the Lajna if our ladies continue to be disorganized? God has assigned the department of management to you. If you do not do so, then who else will?"

(*Al-Fazl*, 31 December 1952, page 3)

Keep your Traditions Alive and Propose an Eternal Motto

Delivered by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifat-ul-Masih II[ra]

November 7, 1953

(The following address was delivered to graduates of Jami'a Nusrat by Hazrat Khalifat-ul-Masih II[ra] on November 7, 1953 at a graduation and prize distribution ceremony in the Lajna Hall.)

This hall has been built by the women themselves and I do not think that there is a women's hall as large as this in the whole of Pakistan. True, there are some halls used by women, such as the YMCA Hall in Lahore, but this hall is much bigger than that hall. Anyhow, this hall is bigger than any other women's hall in Pakistan. It is source of joy that God Almighty has given women of our Jama'at the ability to make progress in all aspects of life.

Traditions of Muslims

If Islamic teachings are studied, we see that Islam especially emphasizes that we should adopt good practices and discard bad ones. In other words, do not reject everything you encounter purely on the basis that it is not your custom, but is someone else's. In fact, you should determine what part of it is good and what part is bad. Then you should adopt the good part and reject the bad. Muslims most likely started these kinds of ceremonies [referring to the graduation ceremony and the prize distribution where Hazrat Musleh Mau'ud[ra] was delivering this address] and if they did begin these ceremonies, it was in copying other nations. The reason for this is that unfortunately Muslims went through a period (and this was not a brief phase but has lasted centuries) where Muslims have forgotten all about events from their past. They have forgotten who their ancestors are, and they have forgotten the traditions of their forefathers. They have become like savages and beasts, who do not think it is necessary to have a connection to their past. You see, animals have no ancestry. They do not know who their father was or who their

grandfather was or who their great grandfather was, however, a human being remembers the name of his ancestors.

But Muslims underwent a period of time where they forgot their history and became like animals that feel no need to relate to their past. Or they copied other nations and in believing their ancestry to be inferior, they discarded it. They have rejected everything from their past history, and they did not feel the need to follow their previous traditions. The result was that disorder was created amongst them. Just as on a river, when several boats are bound together by ropes [to form a bridge] so that children can cross. The young cross them, men cross them, and women also cross them; even cows, bulls, camels, horses, and goats cross over them, but when the boat's ropes break at some point, their ties become loose, then one boat goes one way and the other goes another way. No country or nation can benefit from such boats because after the ties break, the boats drift away from each other and each one's direction changes. It is the same case with nations. Those nations which maintain their traditions and do not forget their history are like those boats, which are tied together and form a bridge over a river. Thus, they are very useful for people. The nations which forget their past and disregard their former traditions are like those boats without any ropes to bind them together, and nor is there a boatman. These boats drift along with the currents. These boats are of no use to any person, any community, or any nation.

Therefore, past traditions or the directives and practices of the forefathers are extremely important for a nation's guidance. Unfortunately, Muslims ignored them completely and because of this, if we wish to learn about our forefathers' way of life, their habits, and traditions, it is difficult for us to so. The truth is that after the companions[ra] of the Holy Prophet[sa], we know nothing about our forefathers, even though many notable events within the nation's history took place in the period after the era of the companions[ra]. The companions[ra] were a few poor and simple people. After accepting the Holy Prophet[sa], with the help of God Almighty, they worked towards spreading the message of Islam. In those days, there was no government administration or any government offices. During the time of the companions[ra], there was very little municipal progress, and they did not build roads, canals, or bridges. In fact, they never had enough time to do those things. In the time of Banu Umayyah, Muslims did spend time working on such progress, and they

did do quite a bit of work, but regretfully much of the history of this era's civilizational aspect is not available and because of this, we have been cut off from our grand past and traditions. However, it is imperative that we preserve whatever we have left and establish a connection with it so that our example becomes that of a bridge and not that of boats without ropes to bind them, drifting along with the currents and useless.

I was saying that Muslims did not hold this kind of ceremony and if they did, they did not benefit from them. Europeans celebrate these occasions and they have taken great advantage from them. On these occasions, they invite not only the students, but parents and relatives of the students as well. As they do not observe *purdah*, both mothers and fathers attend these functions. Since we observe *purdah*, so according to:

خُذ مَا صَفَا وَدَعْ مَا كَدِر

[Take what is good and leave what is bad]
[Imam Sayyid Abd Allah ibn Alawi al-Haddad]

it would be appropriate to invite mothers to the girls' institutions and fathers to the boys' institutions. In this way, the parents and relatives of the students can understand their child's lives behind the school's four walls. Since we do not have such functions where parents or relatives are given the opportunity to be made familiar with what goes on in their children's or dear one's school life, the result is that for the first ten or fifteen years of school, they remain ignorant of their children's school life just like a man is ignorant of the life of a *purdah* observing woman. Thus, the father-son relationship, which is a source of guidance, is cut off.

In the same way, mothers are as ignorant of their daughters' education as they are of a woman from a foreign country even though they could easily visit the schools as they are all-women schools and are close by. They do not know what the girls are learning or how they are being taught. To avoid these problems, the European nations have established some ceremonies. They require mothers to visit the schools or colleges once or twice a year so that the mother can see with her own eyes what her daughter is studying. Is she cooking food? Or if someone among the students gets a prize, it becomes an incentive for the mother to encourage her daughter to work hard and do the same. Or she may notice that college girls are polite and well-behaved, whereas her daughter is stubborn. "Her

[daughter's] way of doing things is not similar to [the way of] other girls and so she [the mother] may cooperate with the college to try to reform her daughter."

Your Mothers Should be Invited to the Graduation Ceremonies

First, this occasion should be regarded as an opportunity to invite the girls' mothers and her other female elders so that they can check their daughters' progress and see their school life. They can work with your institution to improve and guide their girls. At the moment, I am under the impression that schoolgirls have been invited along with the college girls and a few other selected women whom they considered appropriate [to invite]. Whereas the girls' mothers and female elders should have been invited to this occasion before anyone else, so they could come here, witness their daughter's education, their training, their work and determine if their girls are progressing academically.

The second benefit of this interaction is that the parents and relatives develop a regard for the school or college. Thirdly, when they are familiar with their daughter's academic life, they no longer feel alienated from them. Even though their daughters are behind the walls of the school, they still see them.

After this introduction, I wish to draw the administration's as well as the students' attention to what I just stated; that traditions are very necessary. Traditions safeguard a person's future and can transform a person's life as well. Everyone in the world is descended from one person, or in other words, Adam[as]. Even scientific theories concede that all tribes and nations have descended from one race, if not the whole world. Then at least by studying some tribes and races, it is found that some tribes are considered brave and some lack courage. Now, the question is why are some brave and some cowardly? For instance, it is popular about Bengali and Kashmiri nations that they are not fighters. Both are descendants of Adam[as] in the same way as Pathans, Rajputs, and Mughals etc. Kashmiris and Pathans [people belonging to the Northwest Frontier Province, Pakistan] are the same race, but are two different branches. One branch, the Pathans, are brave and the other, the Kashmiris, lack courage. That is also true in Bengal, where some tribes are strong fighters. Now, if you take any race as an example, you will have to accept that from among the

Bengalis [for example], some are cowardly and some are brave. Thus, you may conclude from this that qualities continue to shift between races. Characteristics are not simply inherited but there are also other factors, which advance certain qualities [within people]. If characteristics were solely inherited, then all branches of a race would have the same attributes. However, the truth of the matter is that some people of a race have one characteristic, and others do not. This tells that apart from heredity, there are other factors, reasons, and agencies, which create qualities [in a person].

What are these factors, reasons, and sources? One of the factors is the company you keep. A person develops moral characteristics according to the company they keep. Another factor is education. Again, according to the type of education one receives, a person will shape their morals in accordance to the teaching. Then, another important factor and reason, which affects the character is what the English refer to as 'traditions.' When people are instilled with the traditions and qualities of their fathers, and grandfathers, or great grandfathers, they gradually adopt these qualities as their own and it becomes part of their character. That is why religion has a greater influence on a people as compared with race. The reason for this is that it is not necessary for a lineage to be descended from an honorable person. It is possible that some lineage began with a person of disreputable character, and putting his circumstances before you, you cannot come to a favorable opinion about that person. However, when a religion is established, it will always be established by a very honorable person. A family and a tribe can be established by an inconsequential or disreputable person. A cowardly person can produce twelve children and after a hundred years they will multiply into twenty thousand people and would consider themselves to be a separate group. When there are ten, fifteen, twenty, or fifty people who are related, it is called a family. When the number of related people reaches into the hundreds, it becomes a tribe; and when it increases into thousands, it is known as a nation.

Thus, a 'nation' does not represent anything special. It is merely a name for a group of people who identify with each other and stay together. When a population of people reaches into the thousands, then they begin to see themselves as a separate nation and they appoint themselves a separate name. When one person of this nation encounters another, they embrace each other saying, "Oh, so you are also a member of such and

such nation. I am also a member of that very nation." For example, if a Pathan comes across another Pathan, he will say, "Oh, you are a Pathan? I am also a Pathan." This happens in other nations as well. This is how people gather together and begin to identify themselves as a nation. Thus, it is not necessary for a nation to originate from an important person. Some tribes among both Muslims and Hindus have descended from very ordinary individuals. Some tribes have even descended from bandits. If you look at the names of some clans of the Sargodha and Jhang districts, it becomes clear that their forefather was a notorious bandit. Now, if a bandit had descendants who numbered in the hundreds or thousands, and they recognized each other, would they be called a nation? But such a nation does not have any traditions or rituals that future descendants would be proud of. Now, this situation where such and such nation's ancestor was a great bandit, he cut someone's neck, he robbed someone; this is not the kind of foundation upon which one can build characteristics. On the other hand, religion always originates from good people. It also means that the people who are sent by God never rob, cheat, murder anyone, be cruel, exploit others' wealth, or swindle someone. They would always spread truth and justice.

Another Benefit of Religion

One of the benefits of embracing religion is that when someone accepts a religion, the person adopts the traditions of that religion instead of the traditions of his forefathers, for his forefather's traditions are not such that would cause good moral characteristics to develop.

In this context, I remember an amusing incident. Once Hazrat Khalifat-ul-Masih I[ra] fell off while riding a horse and his body was jarred and he became unconscious. When people heard about it, everyone tried to visit him and ask after him. Since inquiring after his health in such a condition of unconsciousness is not appropriate, the doctors had forbidden anyone to enter his room. Thus, I closed the door of his room and appointed Naik Mohammad Khan Sahib Afghan to guard the door. Naik Mohammad Khan had recently converted to Ahmadiyyat and came from a noble family in Afghanistan. His father was the governor of a province in Afghanistan. Upon accepting Ahmadiyyat, the circumstances greatly deteriorated for him, so he migrated to Qadian when he was seventeen or eighteen years old. Naik Mohammad Khan was a very intelligent and

active young man, which is why I appointed him as a guard. I instructed him that no one was to enter the room. I also said, "Look, sometimes a man makes a mistake. Sometimes, an important person comes, and one thinks that maybe this instruction is not for him. So, remember this, whether he is an ordinary man or an important one, do not let anyone enter except for the doctors or those of us who are on duty." He replied, "Sure, absolutely." When I came back in the evening, I saw that some people were creating a fuss. Naik Muhammad Khan was a young man. He came to Qadian when he was sixteen or seventeen years of age, and he came from a noble Pathan family. His father was a respected man and so there was no doubt that he was a Pathan. However, there is another group of Pathans in our country whose forefathers came here almost four to five hundred years ago. Since such a long time has passed [since they came], it is difficult to know exactly who they are. It is possible that they are Pathans and it is possible they are from another tribe and because the Pathans lived there, they began to identify themselves as Pathans. However, they at least say that they are Pathans.

There was a friend of our Jama'at by the name of Akbar Shah Khan Sahib Najeebabadi. His tribe also called themselves Pathan. Although his forefathers came to India many years ago, he took great pride in being a Pathan. He also came to look after Hazrat Khalifat-ul-Masih I[ra]. Who can really know how much love he had in his heart for Hazrat Khalifat-ul-Masih I[ra], however, he did express that he had a very strong love towards him? When he heard that Hazrat Khalifat-ul-Masih I[ra] had fallen from his horse and was unconscious, he came and anxiously hoped to see him. Naik Mohammad Khan was standing at the door and stopped him from going in. Some people take too much pride in their nationality. Akbar Shah Khan was one of them even though his forefathers had come to India hundreds of years ago. [When stopped from going in] he asked, "What do you mean?" Naik Muhammad Khan said, "It is forbidden to enter." He replied, "I do not know who has forbidden me to enter, but I will most definitely go in." Consequently, he moved forward. At this, Naik Muhammad pushed him [away from the door]. That made him very angry and he said to Naik Muhammad, "Do you realize who I am? I am a Pathan." In other words, a Pathan of four to five hundred years [since migration to India] began to instruct his awe upon a newly immigrated Pathan. Naik Mohammad Khan was a new Ahmadi and because of accepting Ahmadiyyat, he had suffered hurt and persecution,

and so his passion was fresh. When Akbar Shah Khan Sahib Najeebabadi said, "Do you know who I am? I am a Pathan," Naik Muhammad Khan answered, "Do you not know who I am? I am an Ahmadi!"

Now see here, the one whose tribal ancestry is uncertain claims to be a Pathan and the one who was a genuine Pathan claims to be an Ahmadi. It is possible that Akbar Shah Khan's forefathers belonged to another nation but ended up being called Pathans because of living among Pathans.

There is also a well-known anecdote about a *marasi*. When the British ruled the sub-continent, certain nationalities were not allowed to purchase lands while others were allowed. The *Sayyeds* [those who claim to be descendants of the Holy Prophet[sa]] were allowed to purchase land in some areas but weren't allowed to in other areas. In some areas they were considered landowners and allowed to purchase land. But, in some areas they were not allowed to be landowners and were not allowed to purchase land. There was a family among the *marasis* who had connections with very influential officers. They saved money and a time came when they became very wealthy. Now, they considered it humiliating to be known as a *marasi*. They asserted that *marasi* is made up of *mar* and *asi*. Meaning that in reality they are *Sayyeds*, but at one time one of their leaders committed a sin, so people began to boycott them and began to call them *marasis*. Anyway, they called themselves *Sayyeds* and since they had the money, they bought a piece of land. The people from whom they bought the land, either his neighbor or another landowner, who was not rich, but was very clever, took them to court and said, "We are the rightful owners of the land. These people cannot buy this land." The grounds upon which he based this was that they were not *Sayyeds,* but *marasis* and as they are not *Sayyeds*, they should not be allowed to purchase land. Since *marasis* were now influential people, they brought false witnesses to the court. One of the witnesses was woman who owned land but was poor. The *marasis* approached her and said, "Take a hundred rupees and swear that we are truly *Sayyed*." This woman took the money and exhibited all appearances that she would give this testimony, but secretly decided to speak against them and say in court, "These people are not *Sayyed*, they are *marasis*." The magistrate asked her, "Are these people really *Sayyeds*?" She replied, "Oh yes, there is no doubt they are *Sayyeds*. They are for sure *Sayyeds.*" The magistrate naturally became suspicious of her

use of the words *'for sure.'* He asked her what she meant by 'for sure *Sayyeds"*? She answered, "The rest of the people have been here for hundreds of years. You cannot be sure that they are genuine *Sayyeds*, but these people are *Sayyeds* for sure. I personally am a witness to their being a *Sayyed*, for they used to be *marasis* and before my very eyes, converted to *Sayyeds*. So, there is no doubt they are *Sayyeds*." Thus, the land was taken away from them.

Therefore, if traditions are maintained, it is easy to ascertain information about tribes and nations. For example, if you ask a Jew - as Jews safeguard their lineage - he would right away reply that so many centuries ago his grandfather was Abraham. However, if you pose the same question to someone of another nation, they would not even remember the name of their great-grandfather.

Therefore, if a nation jas a long history and it maintains its history and traditions, it will nurture bravery and courage in its people. For instance, the Rajput nation is known for its courageous fighters. If parents are wise, they would say to their children, "Look! Your ancestors were very brave, they fought in such a way, they sacrificed so greatly." These conversations would have such an effect on them that when the circumstances of war arise, they will remember these stories. They will not fear for their lives and will say that when our parents have made great sacrifices, then why should we not make sacrifices? Either there is a person whose parents do not push him from behind at the time of sacrifice or there is the person, who knowing his ancestry's four to five hundred years' worth of traditions is pushed forward by them at the time of sacrifice. Thus, making sacrifices becomes easy for him and he is able to accomplish such things.

Take the example of the Moghuls. They have been well-known for about eleven hundred years. Before this, they lived in the snow-covered area of Mongolia. We don't know what greatness they held there. History sheds very little light upon that period. Eleven hundred years ago, they became triumphant. Now, intelligent Moghul parents will impress upon their children that their ancestors had character, they were fighters, they conquered great countries. On one hand they conquered Europe, on the other, they reached as far as India and China and ruled them for hundreds of years. As a result, the parents can tell their children to also advance and

strive to conquer the world. As a result of this thinking, those children will never back down in times of difficulty but will in fact move forward. They will in fact, not fight alone, but be pushed forward by their fathers and grandfathers. On the other hand, a person from a tribe which has not preserved any history or tradition does not know whether his forefathers were noble or corrupt, brave, or cowardly. In the field of war, he will fight alone and more often than not, will demonstrate cowardice.

Thus, traditions create unity. Therefore, preserving a nation's traditions is a great means for its progress. This is why in Europe all schools and colleges have a motto. It is the students and professors' duty alike to instill in themselves the qualities [of the motto] and then strive to instill it within others.

Aligarh University is the only school in India to establish traditions. Aligarh University graduates are more distinguished than other students and have proven themselves with distinction in all walks of life. In the same way, the graduates of Oxford and Cambridge universities maintain their traditions and customs. Almost all colleges in Europe have a motto. Here, every college should establish its motto, its goals, and its purpose, and then always keep these in view. For example, you can have a motto which stands for truth and sacrifice. If you make such a motto and strive to develop these [qualities] to a greater extent within the college students, then the advantage will be that wherever this girl goes, the motto will stand before her, and she will try to spread those [characteristics].

After creating a motto, the administration can stamp all the books and notebooks with this logo. Some colleges have even stamped it on shirts near the necklines. In this way, gradually as they graduate from the colleges, generation after generation is produced [that hold these values]. The first batch graduates and then their children graduate, then their grandchildren, and it continues, creating kinship and unity among them. Just as a family carries on through generations, this tradition will carry on too. For instance, if one Oxford University graduate recognizes another one by his clothing, he will excitedly rush to him and say, "Oh, you were at Oxford too!" It would not matter to him if the other person were from France or Germany or any other country in the world. When he sees another Oxford graduate, he will engage further with him. It is the same way with students from Cambridge University.

Plan a Motto

Thus, you should also try to establish your own traditions and rituals. You should also develop your own motto. The method would be to select two or three moral values as a motto and write them on everything. Make sure it is displayed in all the hallways and classrooms and it is stamped upon books and notebooks. This way, students will be reminded of it all the time and it will be in the forefront of their minds. The professors will also be aware of it and it will be the duty of students to not only keep these in mind, but also continually remind their fellow classmates of these qualities. In the beginning, these moral values belong to a limited group of people but gradually a family is formed around them.

So, you must think of a motto; choose some moral value from Islam which leads to certain kinds of characteristics. Or keep in mind specific behaviors and make a point to distance yourself from them. For example, the quality of working hard is not a habit within our country, the result being that all our efforts are wasted. If you ask a worker in Pakistan to make you something, he would charge you as much as eight *aanas* [one-sixteenth of a rupee] but if you ask a European worker to make something similar, the charges might be as little as one *aana*. The reason for this is that they are in the habit of working hard and so they work quickly, and their laborer will finish the work quickly, whereas our worker takes a long time to complete his work. When I went to England, Hafiz Roshan Ali[ra] accompanied me. He had a great sense of humor. One day, he asked me very seriously, "Have you seen anyone walk in England?" Obviously, my answer should have been, "Yes, everyone walks around here. Why would you ask this about those who live here?" But I understood what he was hinting at, so I replied, "No, I have not seen a single person walk around here." He laughed and said, "That is correct, everyone is running. Even if they are not running, when they walk, it is much faster than us." In our streets [of Pakistan], if anyone needs to get to somewhere and there are a lot of people on the streets, the person has to shout, "Clear the way. I need to get ahead." However, here everyone just walks about [in a way that] no one has to get out of the way of anyone else.

We also watched men working on a building. It seemed as if the building was on fire, and they were all trying to put it out. The workers

were bringing in wood and metal very quickly. But over here, the workers make the job very costly because of their laziness. I would describe their work in the following way. When a worker goes to pick up something, he carries the basket as if his back is broken. He groans as he picks up his load and wobbling from side to side, walks over to the builder. When a worker goes to pick up bricks, first he gasps for breath; then he picks up ten or eleven bricks. He then takes a rest. Then, he picks them up and just like a louse, walks over to the bricklayer, taking a good ten to twelve minutes. The bricklayer also works in the same way. Meanwhile a worker in Europe would have made at least ten to twelve such trips in the same given time. This is why European employers pay their laborers much higher wages.

It is the same story with landlords [farmers]. I have compared the produce of our country with the produce of Europe. There is not much difference in the quality of our produce and that of Europe, however they pay their workers ten rupees a day, while we pay ours at the most, one and a half rupees daily. Therefore, a European worker earns six times as much as our workers. Despite the high cost of labor in Europe, you still pay much less for produce. I have met quite a few agricultural experts and discussed with them that this country's produce is one and a half times that of our country's produce, but they pay their workers ten rupees daily and we pay our workers one and a half rupees. Why is there such a difference? But most of them could not give me an answer. The real reason is that the laborers there work much harder. Here, we hire ten people to work an area of a hundred acres, over there all you need is one person. Therefore, even if the worker here is paid three or four times more than our workers, it works out cheaper. This is all the result of not being used to hard work.

So, when you select a motto, think about this aspect as well. For example, in European countries the cooking is done while standing up. Our women sit while cooking. Doctors are of the opinion that our method is bad for the health. Hence, work cannot be as agilely completed while sitting as it can be completed when standing. This is why in European countries people stand when cooking. In the same way, they stand while washing clothes and so the work is completed in very little time. And then the slackness which is produced in one's limbs when sitting, doesn't occur. The same goes for embroidery work. The Europeans are not

concerned with just the beauty of the work, but rather how long it takes to make it. Hard work is really what counts for them. For instance, if one woman spends four hours to embroider a beautiful flower while another spends only four minutes to make a similar flower of lesser quality, they would give preference to the woman who did it in four minutes over the woman who did it in four hours.

Thus, understanding the importance and instilling the habit of hard work in a person beautifies their character. You can also acquire other moral qualities by pondering over the commands of the *Shariah.* Take two or three morals from there and make those your motto. Affix this motto in your rooms, your library books, your school notebooks. You can make badges and then decide whether these badges should be displayed on the neck or on the sleeves of your shirt so that gradually this becomes a special characteristic of this college. If you follow this advice, you will accomplish a great deal.

To summarize, you should revive your own past traditions and not follow other nations so much. Secondly, to make this type of ceremony more interesting, you should include students' mothers, so they become aware of the kind of life their girls are living at college. Thirdly, select some moral characteristics to be your motto so that they become great traditions of your college. Then every student should try to adopt this motto, so that those who observe them are given great distinction.

(*Misbah*, November 1955)

Some Miscellaneous Issues
Address at Jalsa Salana

Delivered by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifat-ul-Masih II[ra]

December 27, 1953

Hazrat Khalifat-ul-Masih II[ra] said:

"…Once again this year, because I am unable to deliver a separate speech in the women's Jalsa section, therefore I would like to say a few things at the beginning of this speech, keeping their wishes and needs in mind. Most of the things that I will address in the men's Jalsa will also be applicable to the women, however there are a few points I would particularly like to say to them."

Translation of the Holy Qur'an in the German Language

The first thing in this regard is that I had proposed a scheme to Ahmadi ladies to take on the financial responsibility for publication of the Holy Qur'an in the German language, so that their *chanda* could be used to pay for its publication. Prior to this, we were able to build the London Mosque with the women's donations. Now, this is the second responsibility assigned to them. Hence for their information, I announce that the German translation of the Holy Qur'an has been completed by the blessings of Allah. It has already been reviewed and sent to the press. I am hopeful that it will be published within the next three to four months *In Sha'Allah* [God willing].

Donations to Build Holland Mosque

I had made another proposition to women regarding donations for the Holland Mosque. In the collection of this fund in the first year, women led the men, however later when the men's scheme was given an expanded vision, the women's contributions fell relatively behind. Initially, I stressed this project more because women had also built their own Lajna Hall in the interim, whereas the men were unable to [build theirs] yet.

I feel that it is now time for me to prompt the women to contribute towards the Holland Mosque. So far, fifty-two thousand rupees has been collected for this fund. The estimated expense is about a hundred and fifteen thousand rupees. In other words, sixty-three thousand rupees still need to be collected. I urge Lajna to gather their strength and fulfill this [goal]. I am confident that they will. Once a woman makes up her mind, often she is more determined than a man. God Almighty has created her in a way that despite being delicate in some respects she surpasses men in the arena of continuous and enduring sacrifices. I therefore expect Lajna to fulfill their pledge of *chanda*. Meanwhile, if need be, we will take out a loan to complete the construction of the mosque. The Lajna Ima'illah Hall was also built in the same manner. The shortage of funds was made up by taking out a loan and afterwards the women collected their *chanda* to pay off the debt. As a matter of fact, an example has been set by the women in paying off thier debt.

Importance of Education

"The second thing I would like to say is regarding education. Both in Qadian and in Rabwah, the education of women has always exceeded that of men. Moreover, within Qadian, there were many times when a hundred percent of women were given basic Urdu education, as compared to eighty percent of men. This means that Ahmadi women have always excelled twenty percent more than men in education. Actually, in Pakistan, the proportion of educated men is fifteen percent and only seven and a half percent of women [are educated]. Here in Rabwah, women are far ahead of men in this regard. Yet, this does not hold true for our Jama'ats from other areas. I am saddened to have to say that I personally know of families, who are third generation Ahmadis, and yet some of their women do not even know *Surah Al-Fatihah*. Thus, it is not enough to only advance education within Rabwah. There is a dire need for all the women in our community to be well-versed in religious knowledge. This task is such that it can never be achieved without a planned scheme."

Hazrat Khalifat-ul-Masih II[ra] further said:

"By 'education' I do not imply traditional formal education. Instead, I mean that women should be able to read the Holy Qur'an and learn basic reading and writing because the necessary religious knowledge is available in Urdu. Thus, if we teach them to read and write Urdu,

acquiring additional religious education becomes very easy. The best way to educate our women to this level, is for every single educated woman to pledge that they will return to their hometowns and educate at least one or two unlettered women. At this Jalsa, I estimate there are more or less eight to nine thousand women in attendance. If from among these, we take five to six thousand women who have come from outside and they complete this project, then by next year not only within our Jama'at, but from around the country, the level of education will substantially increase. However, this also calls for men to cooperate with women in this regard. They should help women by buying them guides and notebooks, and they can help in many other ways as well."

Try to Increase your Income

The third thing which I would propose for both men and women is that each and every one among us uses our manual skills to bring in additional income other than that which we can earn from regular businesses, employments, or services. In the case of a poor person, a portion of this additional income could be given to the Jama'at and in the case of a well-off person, the full amount could be given to the Jama'at. For example, our unlettered people usually face hardships in writing letters. One of our well-educated people could write such letters for a *paisa* or so and then donate that money to the Jama'at. In making this extra income in addition to your regular income, on the one hand our Jama'at and Islam benefits, and the gap between the rich and the poor will also diminish. This will help eliminate resentment between the two classes. In the history of our renowned Muslim ancestors, we frequently read that they used to make money from their manual skills. In fact, they did [these things] because of the same underlying wisdom.

Women could act upon this suggestion by weaving cotton or making *paranday* [a decorative headpiece] and *azaarbands* [woven bands for the trousers]. In short, I would like for each of us, whether they be men or women, to act upon this particular initiative and try to earn additional income by working with their hands and then offer this extra income as *chanda*."

(*Al-Musleh*, 5 January 1953, pp. 2-3)

Two Important Issues
Excerpt from Friday Sermon

Delivered by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifat-ul-Masih II[ra]

Rabwah
January 22, 1954

Need for Cleanliness

"… Today I received a letter from a new female convert in which she had made some complaints about the women. As she is a new convert, she is unaware that there are differences between our ways and methods and those of other Muslim sects. I do not say that Ahmadis in other places adhere to these ways and methods, but those living in the headquarters do certainly follow them. The practice [according to our ways] is that during the Friday sermons, such topics are explained which the Jama'at needs to be informed about at the time…

Anyhow, the complaint of that lady was that children come in the area apportioned for women and often make noise and sometimes even urinate in the mosque. In this regard, I would like to point out that it is Lajna Ima'illah's duty to remind women of their duties and responsibilities about the etiquette of the mosque, including cleanliness. I am certain that if they made every effort towards this goal, they would be successful in achieving it. At the same time, I would like to convey to the new female convert that there is a difference between Ahmadi and other Muslim sects, and she should understand that difference. The Muslims of other sects do not encourage women to come to the mosque for the Friday prayer, which is why very few women come to their mosques on Fridays. But here, in order to comply with Islamic *Shariah's* objective, we insist that women should participate in all national activities. Thus, because of our insistence that women come to such events, their children accompany them to the mosque as well. Since there is no emphasis on women coming to the mosque in other sects, firstly, very few women attend and of those who come, they are elderly ladies who have already raised their children or there are other women at home, with whom they leave the children. On

the other hand, as our Jama‘at emphasizes the presence of all women, they come to the mosques along with their small children. If children were to stay home, then either the mother or the father would not be able to come to the mosque.

When all the adult members of the family, both men and women, come to the mosque then children will obviously accompany them. This occurred during the time of the Holy Prophet[sa] as well. According to *Hadith*, during the time of Holy Prophet[sa], the mothers would bring their children along with them. When the children would begin to cry, he[sa] would sometimes shorten the Salāt for their sake. The Holy Prophet[sa] used to say that at this time, or when a child cries, the mother should hold him in her lap. This act does not break the Salāt. Thus, the practice of persuading women to come to the mosque only prevailed either in the time of the Holy Prophet[sa] or in our time. A period in between these two times came upon Muslims in which they were negligent in persuading women to be present in mosques. In this period, either elderly women came to mosques, those who were free from obligations of childcare, or such women came who could leave their children with other women at home. No one compelled them to come to mosques, although the Holy Prophet[sa] made attendance obligatory on certain occasions. For example, at the occasion of *Eid* [Muslim religious celebration], when the Holy Prophet[sa] commanded that all men and every kind of woman, the children, the young and the old should be present. By saying so, the Holy Prophet[sa] made Muslims realize that it is necessary for women to attend such occasions as well.

Therefore, on the one hand, it is the duty of Lajna to train the members and make them understand their responsibilities, and then to devise new means to solve this problem. For if children make noise, we will be deprived of the blessings of sermons and if they urinate, the mosque will be spoiled. On the other hand, everyone should understand that when, in order to abide by *Shariah*, we persuade women to come to the mosque, then children will inevitably accompany them. Naturally, when children come, they will make noise in the mosque. During the period of Holy Prophet[sa], women used to come to the mosque along with their children and, we have come to know through the various *Ahadith* that they used to make noise due to which the Holy Prophet[sa] would sometimes shorten the Salāt. Thus, it is the duty of the entire Jama‘at to

think and ponder over the means to solve this problem. Europeans have devised some ways to handle this issue. They don't have Friday sermons, but they have gatherings or offices where hundreds of men and women work. Rooms are prepared where nurses are hired near the workplace. Mothers leave their children there and the nurses take care of them. But our women sometimes do not even have soap to wash their clothes so how could they afford to hire nurses? These are indulgences of the rich and cannot be expected of Muslims. They are rich, so they can afford these means. Muslims do not have wealth so they cannot employ this method.

Respect the One who Delivers the Sermon

Another complaint the same new convert lady made was that when the speaker who delivered the sermon in my absence was one who stuttered, and the ladies would laugh whenever he did so. This behavior is extremely regretful. To make fun of someone's physical inability is despicable and disgraceful. Lajna Ima'illah should direct their attention to this. Firstly, because a *khateeb* [one who delivers the sermon] holds an honorable and respectable position and his sermon must be listened to with respect and reverence. The Holy Prophet[sa] was very careful in this regard. Hazrat Bilal[ra] was from Africa and was unable to correctly pronounce 'sheen' [Arabic letter that produces the 'sh' sound] and some other Arabic letters. His duty was to deliver the *Adhan* and because of his inability to pronounce some of these sounds, he would make mistakes when calling the *Adhan*. The companions would laugh and when Holy Prophet[sa] noticed this, he admonished them saying, "I see that some of you laugh when he mispronounces 'sheen' as 'seen' [Arabic letter that produces the 's' sound] and you look down upon Bilal[ra], although God sits in heaven and praises him."

Similarly, you also think that the *khateeb's* stuttering is his weakness, but the Holy Prophet[sa] did not find this to be appropriate. He always condemned this. The female administrators should try to correct such behavior. The *khateeb* is one of us and if we laugh at his physical disabilities then our adversaries will [feel at liberty] to heckle him. If a nation does not respect its own leaders, then others will behave towards them however they like.

(*Al-Musleh*, 28 January 1954, pp 1-2)

Islamic *Purdah*
Excerpt from Friday Sermon

Delivered by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifat-ul-Masih II[ra]

Karachi, Pakistan
June 25, 1954

"…Firstly, I would like to briefly give some advice on what I just witnessed here outside the mosque. Since the passengers of the cars ahead of us were stepping out, our car was stopped behind them for a short while. While sitting in the car, I looked in front of me and I saw three or four ladies arriving for *Jumu'ah* prayer wearing a *burqa*, but the way they covered their faces could not be considered proper *purdah*. It is a great problem that in this age, such strong views have taken root against *purdah* that it is very difficult to explain [proper *purdah*] to those women who are already aware of [these] concepts, let alone other women. And then, these days so much emphasis is laid on health concerns that there are attempts made to alter the requirements of *purdah* by using this reason. Some women [use the excuse of not] being able to breathe to wear their veils in such a manner that cannot be considered full *purdah.* And when they are reminded of this, their reply is that Islam's actual requirement [for *purdah*] is *ghoongat* [hiding part of face by drawing down fabric from a large wrap/shawl]. Although, there is a world of difference between the *ghoongat* of a veil [of a *burqa*] and that of a *chaadar* [large wrap/shawl]. *Ghoongat* drawn from a *chaadar* stays a hand's span away from the face, due to which it casts a shadow on the face so that the face cannot be seen by others. *Ghoongat* of a veil [of a *burqa*] is made of very thin material and it is wrapped so closely to the face that it does not cast a shadow on the face. Whether it is the educated women or the uneducated ones [who make this mistake], that which is undesirable remains in any case undesirable.

There is no doubt that the actual *purdah,* which was established in Islam, was that of drawing a *ghoongat* and that is the real *purdah*. Hazrat Khalifat-ul-Masih I[ra] always used to say that *purdah* [of the earlier days] was much safer than the *purdah* which has become established in our

country nowadays. Thus, Hazrat Khalifat-ul-Masih I[ra] would sometimes draw a *ghoongat* to show us [by demonstrating with a shawl or loose fabric] and he would say that this is the proper method of *purdah.* If a *ghoongat* is drawn in that fashion then most certainly, the thick fabric will cast a shadow on the face, and *purdah* will be maintained in its true spirit. The present system of veil [with the *burqa*] cannot be used to observe full *purdah.* Anyhow, everyone should strive to practice Islamic commands and if there are any weaknesses in this regard, they should try to get rid of them.

Then [while still in the car] I saw an even worse problem than this. A woman was wearing a *burqa* which had no sleeves, and her arms were bare. However, this in fact is the same as baring one's legs or thighs. Since the Iranian style *burqa* is becoming popular among women, and the Iranian *burqa* does not have sleeves, some women come to the mosque wearing that kind of *burqa*. Although, the entire arm above the wrist is included in *purdah*. In fact, according to sayings of the wives of the Holy Prophet[sa], hands and feet are also included in *purdah*. In some narrations it is stated that when the Holy Prophet[sa] used to go for Hajj, he directed his wives to wear gloves and socks when men approached nearby. Some people say that this order was particularly for the wives of the Holy Prophet[sa] but in any case, no one denies that the portion of the arm above the wrist is included in *purdah*. I don't expect that you would be able to make all the women observe *purdah.* Some of them will in any case, defy it and this is the kind of fight, which cannot be won within a few days. Thus, you will need to strive with lengthy lectures, and lengthy advice. I don't say that you should behave like the *maulvis* [Muslim clerics, in this case referring to such non-Ahmadi clerics that are extremely harsh in their approach] and pick up rods to strike the heads of those women who do not observe *purdah* and force them to observe *purdah*. Your job is only to advise them. When you instruct them, you will find among them those men and women who accept, and also those men and women who do not…"

(*Al-Fazl,* 5 April 1960, p 2)

Observance of *Purdah* and the Rights of Women
Excerpt from Address at Jalsa Salana

Delivered by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifat-ul-Masih II[ra]

December 27, 1954

"This year, the collection of donations for the construction of the Holland Mosque had been declared as the specific obligation of women. Unfortunately, the determination with which they previously did their work has diminished this year. Their collection is sixty or sixty-five thousand rupees, even though the estimated expenses are more than a hundred and ten thousand rupees. This year, the women were told to collect twenty-one thousand rupees, but they only collected nine thousand rupees. To some extent, it appears that the administration's indolence is responsible for this. Otherwise, there is no reason why the women who gave extraordinary contributions for the construction of the Rabwah Hall would not contribute towards the building of the house of God, where they would continue to reap blessings for generations to come. Hence, I would like to remind the women to promptly collect the required amount for the Holland Mosque."

Observance of Purdah

"Secondly, I would like to draw your attention to the observance of *purdah*. In past times, *purdah* was given such horrific form that it appeared more or less like a prison. Such *purdah* has no connection to Islam. We find no evidence of such *purdah* in Islamic history. However, nowadays there is such a reaction to this type of horrific *purdah* that it has become very hard to ascertain what real *purdah* actually is. Women shake hands with men, deliver speeches, and walk freely among them and they still claim to be committed to Islamic *purdah*. If this can be called Islamic *purdah,* then I don't know what would constitute as 'immodesty.' After all, the Holy Qur'an's injunction regarding *purdah* must have some significance. If it holds any importance, then at the end of the day it is only the Muslims who will act to fulfill it."

The Tendency towards Immodesty

Hazrat Khalifat-ul-Masih II[ra] said:

"We do not say that those who have not been observing *purdah* from the beginning should start doing so in a day. But we don't wish new customs and traditions to be introduced in the name of Islam and as a reaction to strict *purdah*, that women completely break away from *purdah*. The people who have abandoned *purdah* some time ago, should first be gradually made to understand the benefits of *purdah* and be told that there is much wisdom behind God's commandments. However, those people who are encouraging immodesty in their homes just for the sake of worldly promotion and maintaining their false status in privileged circles are most definitely not presenting a good example by this conduct. I notice that immodesty is especially on the rise among the ranks of military officers. One day a woman comes observing proper *purdah*, but the next day the *purdah* suddenly disappears. When asked, the reply is, 'It was a question of my husband's promotion, so I abandoned my *purdah*.' Even though it is exceedingly despicable to make a woman an instrument of promotion. I would like to caution women especially and men in general and ask them, 'Why do you consider *purdah* to be a barrier to the path of your progress?' Europeans offer only two objections to it. Firstly, that health cannot be maintained in a *burqa*, and secondly education cannot be attained. We have proven both these objections to be wrong. Despite observing *purdah*, our ladies are attaining higher education and *purdah* has had no ill effect on their health."

The True Root of Religion is Love for God and His Prophet[sa]

Along with this, I would like to further add that whenever our friends observe this weakness [non-observance of *purdah*], they should tackle it with love, ingenuity, and wisdom.

The non-observance of *purdah* is generally common among upper class people and high-ranking officers. These people already consider themselves as high ranking and hence are prone to stumble even at the slightest setback. Therefore, try to remove this weakness with love and affection. Do not be harsh. If you are [abrasive], then whatever little association they have with Islam will be lost. Always remember that the

real root of religion is love [of God] and the love for the Holy Prophet[sa]. If this is established, then the rest of the weaknesses will gradually disappear. At the very least, these people's virtue as a minimum is that if they themselves do not observe *purdah*, they should at least acknowledge that it is an Islamic commandment and they do not practice it due to their own weakness. By doing so, they would create respect and regard for *purdah* if not within themselves, at least within their children.

Rights of Women

After this, Hazrat Khalifat-ul-Masih II[ra] drew the attention of the Jama'at members towards fulfilling the rights of women and said:

"It is very sad that despite my admonitions and sermons over a long period of time, our Jama'at has not fully acted upon fulfilling the rights of women. I have received numerous such complaints that if the husband marries a second wife, they ignore the rights of their first wife and don't provide for their means of subsistence or give their daily expenses. In this way, not only do the women suffer, but their children also go astray. This bad behavior is found even in sincere and dedicated families. In this regard, men bear a very heavy responsibility. They should remember that a woman is an oppressed individual. [You] can attain God's pleasure when you treat her with love and affection. Which is why the Holy Prophet[sa] stated:

خَيْرُكُمْ خَيْرُكُمْ لِاَهْلِهِ

Which means, 'The best among you is he who is best in treating his family members.' Men do not demonstrate good behavior especially at the time of divorce or *khula* [divorce initiated by the wife]. At the time of divorce, they make countless excuses for not paying *mehr* [money a husband gives to his wife upon marriage]. Similarly, despite the fact that a woman surrenders all her rights when she demands *khula,* even then men criticize it. Although, if a woman is not willing to live with her husband, he should have no objection to this.

Anyhow, men should improve their attitudes. Otherwise, both the men and the women will be deprived of the delights which Islam wishes to cultivate within them."

(*Al-Fazl*, 1 January 1955)

A New Mission in Europe

Delivered by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifat-ul-Masih II[ra]

Rabwah, Pakistan
October 21, 1955

"…There is one more thing I would like to mention here, which is we wish to open a new mission in Europe. We have come to know of a new region, which could have an impact on three or four other countries as well and that is Norway, Sweden, and Finland. [These countries in turn,] will influence Denmark and Germany and in the future, will have an effect on Poland. It is our intention to open a mission there [in this new region]. This time I have decided to open the mission in the name of those Jama'ats which will pay towards running the mission. The estimated annual expense of this mission is nineteen to twenty thousand rupees. I have suggested that in addition to *Tahrik-e-Jadid chanda*, the USA Jama'at should contribute three thousand rupees, Africa, Syria, and Aden Jama'ats should give three thousand rupees, Lajna Ima'illah should give three thousand rupees, and the Punjab Jama'at should give seven thousand rupees. I will exclude the Rawalpindi district from this. The Jama'at of Baluchistan, Sarhad [North Western Frontier Province], and the Rawalpindi district will give the amount of three thousand rupees, [and the remaining] three thousand rupees will be collected from those miscellaneous friends who send donations directly to the headquarters. In this way, it is expected that an amount equal to twenty to twenty-one thousand rupees will be collected. The plaque affixed at the headquarters of this mission will read, 'This mission is being run with the contributions of Jama'at Ahmadiyya USA, Africa, Syria, Aden, Lajna Ima'illah, Punjab, Sarhad, Baluchistan, Rawalpindi district and [other] miscellaneous friends.'… This amount I have designated is inadequate, but I am sure that when our friends begin to take part in this noble cause, God will bless their efforts and will increase our Jama'at, which in turn will increase the donations…"

(*Al-Fazl*, 26 October 1955, page 5)

Construction of Holland Mosque
Address at Jalsa Salana

Delivered by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifat-ul-Masih II[ra]

1955

Mentioning the call for the construction of mosques, Hazrat Khalifat-ul-Masih II[ra] said:

"With the perseverance of our Jama'at's ladies, the mosque in Holland has been built, but still some work remains. With the blessings of God Almighty if women put in some additional effort to raise an extra thirty to thirty-four thousand rupees, then *In Sha'Allah* this mosque will be completed."

(*Al-Fazl*, 1 January 1955)

Misbah Magazine
Address at Jalsa Salana

Delivered by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifat-ul-Masih II[ra]

1955

"…Then there is the women's magazine, *Misbah*. Our women must subscribe to it in large numbers. I think that if women awaken and realize their responsibility then its publication will most certainly increase to twenty to twenty-five thousand [subscriptions]."

(*Al-Fazl*, 5 January 1956, page 4)

Keep in Mind the Role Model of the Earlier Generations of Muslim Women

Address at Lajna Ima'illah Ijtema

Delivered by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifat-ul-Masih II[ra]

October 21, 1956

After *Tashahhud* and *Ta'awwuz,* Hazrat Khalifat-ul-Masih II[ra] recited *Surah Al-Fatihah* and said:

Status of Women in Islam

A careful study of the teachings of Islam reveals that in comparison to the other religions, Islam has greatly elevated the status of women. In recent times, Muslims themselves have made all efforts to degrade the status of women, under Western influence. They have also misunderstood certain matters. For example, it is said, 'Women are unable to attain a good education while observing *purdah*.' This conjecture is in fact wrong. Hazrat A'ishah[ra] learned religion while observing *purdah,* and within *purdah* she reached a level of such expertise that the Holy Prophet[sa] said, 'Learn half the religion from A'ishah[ra].' That is to say that all men can collectively teach half the religion while Hazrat A'ishah[ra] alone can teach half of it. Yet, Hazrat A'ishah[ra] used to observe *purdah* and everything she learned about religion, she learned while observing *purdah*.

Then, Muslim women [of earlier times] performed such feats of action during wars, which the European women who do not observe *purdah* have been unable to accomplish even today. During the Khilafat of Hazrat Abu Bakr[ra], Hazrat Darrar[ra] who was a companion of the Holy Prophet[sa], was arrested by the Romans due to some negligence. The Romans took him with them many miles away. When his sister, Hazrat Khaula[ra] received this news, she took his armor and other provisions of war, and followed him on horseback, and was successful in rescuing him from the enemy (*Futuhush-Shaam*, first edition, pp. 27-28). The Roman Empire at the time was as powerful as the British Empire today, but the

Roman soldiers took a companion as their prisoner, and his sister set out alone, following them for miles and then very successfully rescued her brother from the soldiers. The Muslims came to know of this only when she returned home with her brother.

Then, there is another incident which tells us of the bravery of women. Hazrat Sa'ad bin Abi Waqqas[ra] was among the special companions[ra] of the Holy Prophet[sa]. In his period of Khilafat, Hazrat 'Umar[ra] made him the commander of the Muslim army against the Iranian forces. He happened to develop a boil on his thigh, which we also refer to as a *ghambeer*. It afflicted him for a long time; he was given the best treatments, but to no effect. At last, he thought, 'If I remain in bed for long and the army sees that I, as their commander am absent, they will be disheartened.' So, he had a deck constructed in a tree, similar to what people construct here to guard their fields. With the help of his men, he would sit there so that his soldiers could see him and feel that their commander was with them. It was during these days that he received news that an Arab chief had consumed alcohol. Although alcohol was prohibited in Islam, Arabs were in the habit of drinking and if one has this addiction, it is hard to break it in a short time. Only two or three years had passed since they had converted to Islam and that is not long enough to break a habit. Anyhow, when Hazrat Sa'ad bin Abi Waqqas[ra] discovered that this Arab chief had drunk alcohol, he put him in prison. In those days, there weren't any proper prisons, so the person to be imprisoned would be locked in a room which was then attended by a guard. Thus, this Muslim Arab chief was locked in a room and the door was guarded.

That year in Islamic history is known as 'The Year of Troubles' for Muslims suffered many losses in war. At one place, the horses of the Muslim forces ran away from fear of the enemy's elephants. There was a small river nearby in which the horses jumped, and since the Arabs did not know how to swim, hundreds of them died by drowning. Thus, this year is called 'The Year of Troubles.' Anyhow, that Arab Muslim chief was imprisoned in a room. When the Muslim soldiers used to return from the battlefield and sit near his room and talk of the many losses suffered by the Muslims, he would grow very agitated and lament how he was unable to take part in the battle. Though he had shown weakness when he consumed alcohol, he was very brave and passionate. After hearing of the losses of the Muslim soldiers, he would pace inside his room as a lion

does in his cage. While pacing, he used to recite verses of poetry which translate to, 'This was the opportunity when you could have saved Islam and shown your bravery, but you are imprisoned.'

The wife of Hazrat Sa'ad[ra] was a very brave woman. One day she was passing by his room when she heard these verses. She saw that the room was unguarded at the time, so she went to the door and spoke to the prisoner, 'Do you know that Sa'ad[ra] has imprisoned you and if he finds out that I have freed you from this prison, he will not forgive me? But my heart desires that I should set you free so that you can act upon your wishes and do something for Islam.' He replied, 'You can free me during the battle. I promise I will come back to this room right after the battle is over.' This woman also had strong feelings for Islam, and she harbored a great passion in safeguarding it, so she set that man free. Thus, he took part in the battle and fought so fearlessly that due to his bravery, the Islamic forces, instead of retreating, advanced in the battle. Hazrat Sa'ad[ra] recognized him and later said, 'The man whom I had imprisoned due to his drinking alcohol was in today's battle. Although his face was covered, I recognized his manner of attack and his height. I will search for the person who freed him and will severely punish him.' When Hazrat Sa'ad[ra] said these words, his wife became angry and she said, 'Are you not ashamed of yourself? You yourself, sit on a deck in a tree, while you have imprisoned that person who fearlessly breaks through the lines of the enemy without a care for his life. I set him free from his prison. Do whatever you wish [regarding this matter].' (*Al-Farooq Shiblee*, part one).

Hence, women have done great deeds for Islam. However, this is not the case just for Islam. The history of religions before Islam shows that although those religions did not give the rights due to women, they still performed great deeds for their religions. The oldest example is that of Krishna[as] of India. You might have heard that Krishna[as] had *gopies* [milkmaids] who would gather around him. When Hindus draw his pictures, they depict him as a child. Also, older narrations or legends often follow the standard of changing the appearances in order to make the myths more intriguing. Anyhow, in many of the pictures, they show Hazrat Krishna[as] sitting in a tree with women standing around him, holding butter. Krishna[as] climbs down from the tree, grabs the butter, and runs away with it. In reality, there is great wisdom portrayed in these images. The wisdom is that the butter of any religious nation is its new

converts. As butter is made from churning milk, in the same manner when human minds are 'churned' and filled with truth, they accept righteousness and then this butter reaches the hands of a Prophet who initiates them into his Jama'at. Thus, these pictures tell us that in the times of Hazrat Krishna[as], women performed *tabligh* and then they brought those people who would accept the message of righteousness to Hazrat Krishna[as] and he used to accept them into his Jama'at . Although we are not sure whether they [the women] converted men into disciples of Hazrat Krishna[as] or women. The pictures do tell us that the women had such a spirit of sacrifice that they spent day and night spreading his message to the world and as a result, they would bring along with them those who believed to Hazrat Krishna[as], who entered them into his Jama'at. Thus, women have made great sacrifices for religion in Hazrat Krishna's[as] era as well.

Now we come to those Prophets who are mentioned in the Holy Qur'an. Mecca is the center of Islam and the oldest sole mosque of the Muslims is the *Khana Ka'bah* which is located in Mecca. From the account of how it was built, we learn that Hazrat Hajrah, the wife of Hazrat Abraham[as] played a great role. She was Hazrat Abraham's[as] second wife; his first wife was Sarah. Sarah disputed with Hajrah over some matter, and she told Hazrat Abraham[as], 'If Hajrah remains in this home, I cannot live with her.' Hazrat Abraham[as] was deeply saddened after this dispute. He prayed to God Almighty saying, 'O Allah, the peace of my home is being destroyed. My first wife is refusing to stay in my home in the presence of my second wife, whereas you have promised great things of her children.' God Almighty replied, 'Do as your first wife says; that will be better for your family. Leave Hajrah and her son in the wilderness.' (Genesis: 21). Thus, Hazrat Abraham[as] took Hazrat Hajrah and Ishmael[as] towards Mecca (according to Islamic traditions). After reaching there, he placed a bag of dates and a container of water near them and returned alone. The spring of *Zamzam* [the well of *Zamzam* is located within Masjid al Haram in Mecca], did not flow there yet and there were no signs of food or water in that barren valley. Even caravans used to suffer in that area due to thirst. When Hazrat Hajrah saw that Hazrat Abraham[as] was leaving her and her only son in that deserted wasteland, she followed Hazrat Abraham[as] and said to him, Abraham, why are you leaving my son and I in this land where there is no food to eat or water to drink? You are

leaving us with only one container of water and one bag of dates. Frankly, how many days will this last, and what will we do thereafter?'

Hazrat Abraham[as] upon seeing that he was leaving his oldest and only son, who was born to him at the old age of a hundred years, in the desolate wilderness, he nearly broke into tears. He thought that if he replied to Hajrah in words, then his voice would be choked, and tears would flow from his eyes. So, he pointed with his hand towards the sky in a gesture which meant, 'Hajrah, I am not leaving you and your son here for the sake of cruelty, but God Almighty has commanded me to do so.' Hazrat Hajrah understood him and said:

اِذً الاَّ يُضَيِّعُنَا

[He will not neglect us.]

'If you are leaving us here under the command of God Almighty, then we have no fear. God Almighty will not waste us.' Having said this, Hazrat Hajrah returned to the place where Hazrat Ishmael[as] lay and did not even once look back towards her husband's face. But Hazrat Abraham[as] continued looking back [as he was walking away], overwhelmed with pain and sorrow. Thus, the example of forbearance Hazrat Hajrah showed was greater than the one shown by Hazrat Abraham[as]. Hazrat Abraham[as] kept looking back, but Hazrat Hajrah never once looked back and said, 'If God Almighty has commanded that we should be left here, then He Himself will protect us. Why should we worry?' Consequently, she stayed there and God Almighty caused the spring of *Zamzam* to gush forth. Since the spring of water now flowed, caravans would stop with her permission and use the water from that spring. After some time, a tribe was established there and they chose Hazrat Ishmael[as] as their chief and then it was from the lineage of Hazrat Ishmael[as], that a prophet as magnificent as the Holy Prophet[sa] was born.

Sacrifices of Muslim Women

So, you see during the time of Hazrat Abraham[as] as well, women have made great sacrifices for the sake of religion. During Hazrat Krishna's[as] period too, they performed the important task of *tabligh*. In the days of early Islam as well, women accomplished phenomenal feats and even afterwards, the role of women continued to increase. Now see when the Holy Prophet[sa] announced his prophethood, the first person to

help him was a woman. In the beginning, money was needed to do *tabligh* of Islam and the Holy Prophet[sa] had no money. At that time Hazrat Khadijah[ra] handed over all her wealth to him and said, 'You may use it as you wish.' Nowadays, we observe that if a young man pledges his life for the service of faith, no one is willing to give their daughter's hand in marriage to him. Parents say, 'We will not wed our daughter to him. How will our daughter eat?' The Holy Prophet[sa] was a *Waqif-e-Zindagi* [life devotee] from childhood and he had no money. Hazrat Khadijah[ra], who was a very wealthy lady, was a widow. One of her friends said to her, 'Why don't you marry?' She replied, 'Whom should I marry? If I should find an honest man, I will marry him.' Her friend said, 'Who is more honest than Muhammad[sa]? You have yourself witnessed his honesty.' Hazrat Khadijah[ra] had sent the Holy Prophet[sa] to Syria with goods for trade and he returned from that trip with great success. Hazrat Khadijah[ra] felt that this success was not due to the conditions of the trade markets, but due to the righteousness and honesty of the person in charge of the caravan. Her slave, Maisra also confirmed her thoughts. Anyway, the honesty of the Holy Prophet[sa] had a great effect on Hazrat Khadijah[ra] so when her friend suggested she marry the Holy Prophet[sa], Hazrat Khadijah[ra] replied, 'I will marry him if he agrees.' At that time, the Holy Prophet[sa] was twenty-five years of age and Hazrat Khadijah[ra] was forty years old. Thus, he[sa] was fifteen years younger than Hazrat Khadijah[ra].

Then Hazrat Khadijah's[ra] friend, who had suggested the idea of marriage, asked her, 'If you permit me, I will talk to someone about this proposal.' Hazrat Khadijah[ra] replied, 'I am willing to marry, so you have my permission to discuss this proposal.' Consequently, this friend went to Hazrat Khadijah's[ra] relatives, who said that if the Holy Prophet Muhammad[sa] was willing, they had no objection [to this match]. Then she visited the Holy Prophet[sa] and inquired of him, 'Why don't you get married?' He replied, 'I have no wealth with which I can marry.' She asked him, 'If this problem is resolved, then?' He replied, 'Who is the woman?' She answered, 'Khadijah[ra].' The Holy Prophet[sa] said, 'How can I approach her?' She said, 'That is my responsibility.' The Holy Prophet[sa] replied, 'I agree [to this match].' Then Hazrat Khadijah[ra] settled the proposal details through the Holy Prophet's[sa] uncle and the Holy Prophet[sa] married Hazrat Khadijah[ra].

After marriage, when Hazrat Khadijah[ra] realized that the Holy Prophet[sa] due to his sensitive nature, would not find much satisfaction in a relationship where he was dependent on a wealthy wife, she decided to give all her wealth to him so that he could spend it as he wished. So, she said to the Holy Prophet[sa], 'O my uncle's son, (The Holy Prophet Muhammad[sa] had not been appointed prophet yet and it was customary among the Arabs for women to call their husbands 'my uncle's son.') I wish to give you all my wealth and slaves. Please oblige my heart's desire and accept this offer of mine.' The Holy Prophet[sa] said, 'Khadijah, it is easy to say something, but it later becomes difficult to keep such a promise. You know that I am strictly opposed to slavery, and you own many slaves. If you hand over all those slaves to me, I will immediately set them free.' In those days, the bulk of one's wealth constituted of slaves. The Holy Prophet[sa] said, 'Khadijah, if I free all your slaves, will you keep your promise, and not get upset?' Hazrat Khadijah[ra] replied, 'You may do as you wish, I have no objection. My happiness lies in your happiness.' Consequently, the Holy Prophet[sa] gathered people in the *Ka'bah* and announced, 'O people, be my witness that Khadijah[ra] has given all her wealth to me and has given me the authority to use it however I wish. So today I set free all her slaves. They [are free to] go wherever they wish.' Thus, when the Holy Prophet[sa] needed wealth to fulfill his mission, it was a woman who provided that wealth.

When the Holy Prophet[sa] wished to worship, he would travel three or four miles away from the town to a small cave of rocks, which they called *Hira,* which sat on the peak of some mountains. Hazrat Khadijah[ra] would give him food for three to four days which consisted of dates and parched barley meal. When that finished, the Holy Prophet[sa] would return and Hazrat Khadijah[ra] would once again give food for three or four days, and the Holy Prophet[sa] would again go back to *Hira* to pray.

Later, when the Holy Prophet[sa] received the first revelation, he grew greatly agitated. The Holy Prophet[sa] reasoned that a person, no matter how hard he tried, would be unable to fulfill his obligations toward God Almighty. [He thought], 'Let it not be the case that I too will be unable to fulfill my duty towards God Almighty and thus invite Allah's displeasure.' The Holy Prophet[sa] went to see Hazrat Khadijah[ra] and said to her, 'Khadijah! Today, [the angel] Gabriel came, and he gave the order from Allah to go out and preach to the whole world the message of the

One God, but I am afraid lest I show any negligence in fulfilling this enormous task.' Listening to this, Hazrat Khadijah[ra] promptly replied, 'O my uncle's son, why do you worry?'

كَلاَّ وَاللهِ لَا يُخْزِيكَ اللهُ اَبَدًا اِنَّكَ لَتَصِلُ الرَّحِمَ وَتَحْمِلُ الْكَلَّ وَتَكْسِبُ الْمَعْدُومَ وَتَقْرِي الضَّيْفَ، وَتُعِينُ عَلَى نَوَائِبِ الْحَقّ

(Bukhari, Chapter *Bad'ul-wahyi*)

[Which means:] I swear by Allah! He has not given this revelation to you so that you fail and be disgraced. How can God Almighty do that! You are one who treats his relatives with kindness, and you take upon the burdens of those who are helpless and have no one. The morals, which have become obsolete in this nation, are being established again in the world because of you. You are a gracious host to your guests; and you help people out in time of their true suffering. Can God Almighty put such a man in any hardship? If you have been bestowed a revelation, it was not to put you in grief, but it has been revealed to exalt your station.

Then the first person who accepted the claim of the Holy Prophet[sa] was Hazrat Khadijah[ra] herself. Thus, the first person to believe in the Holy Prophet[sa] was also a woman.

Historians have had long debates over who was the first person to accept Islam. Some have said that the first one to believe was Hazrat Khadijah[ra] and some have declared Hazrat Abu Bakr[ra] to be the first Muslim, while the Shi'ites say Hazrat 'Ali[ra] was the first to believe. Researchers have said that the real point is that Hazrat Khadijah[ra] was the first one to believe among women. Among adult men it was Hazrat Abu Bakr[ra] who first accepted [Islam], among the children, Hazrat 'Ali[ra] attained the distinction of being the first to declare faith, and from the slaves, Hazrat Zaid[ra] was the first one to accept Islam.

In any case, this shows that the first person to bear the financial burden and responsibility [for] Islam was a woman, who took such great care of the Holy Prophet[sa] that her service is unmatched. One can judge the extent of her service from the fact that the Holy Prophet's[sa] love for her remained strong even after her death. Whenever occasion granted, the Holy Prophet[sa] would say, 'Khadijah used to say this' or 'Khadijah used

to do that'. Because of this, his young wives often grew irritated. For example, Hazrat A'ishah[ra] was young and also took great care of the Holy Prophet[sa]. When the Holy Prophet Muhammad[sa] mentioned Hazrat Khadijah[ra] at every little thing, she would at times, grow annoyed. Once she said, 'O Prophet[sa] of God! What has happened to you? After Khadijah[ra] God Almighty has given you young and caring wives, but you continue to mention that old woman.' The Holy Prophet[sa] replied, "A'ishah[ra], you do not know what a faithful companion she was to me. She helped me in every trouble I faced and gave every sacrifice for me in every hardship. How can I forget her? You have your own position [in my life] and Khadijah[ra] has hers. She took care of me at a time when the entire world had forsaken me. When facing my enemies, she stood by me like a mountain."

The service Hazrat Khadijah[ra] gave had such a deep effect on the Holy Prophet[sa] that once Hazrat Khadijah's[ra] sister came to visit him, and her voice resembled Hazrat Khadijah's[ra] voice. When the Holy Prophet[sa] heard her, he felt as if Hazrat Khadijah[ra] had arrived. It is stated in history that the Holy Prophet[sa] became very distressed and in this state of uneasiness repeated, 'O my Khadijah! O my Khadijah!' As if saying, 'Where has my Khadijah come from?' Then the people said, 'O Prophet of Allah, it has been many years since Khadijah[ra] died. This is her sister's voice.' See! Even fifteen or sixteen years after Hazrat Khadijah's[ra] death, how restlessly the Holy Prophet[sa] called out, 'O my Khadijah,' at hearing a voice similar to hers, and it was a clear indication that her support left a deep impact on his heart, which even the long passage of time could not erase. So, even in the early period of Islam, it was the women who served more.

When the Holy Prophet[sa] announced his prophethood, the people of Mecca all turned against him. In those days, if he could find any refuge it was in the home of his paternal aunt's daughter, Umm-e-Hani[ra]. The earlier companions[ra] of the Holy Prophet[sa] used to say, 'We used to go to Umm-e-Hani's[ra] home to learn about religion from the Holy Prophet[sa]. Thus, the first person who provided him with financial support, and regularly sent meals along with him in the days of worship to the cave of *Hira*, was a woman. And after declaring prophethood, when the whole of Mecca became his enemy, the one who gave the Holy Prophet[sa] refuge was also a woman.

Then, the third most critical time of the Holy Prophet's[sa] life was when all the Arab tribes united and sent a large army to invade Medina. At that time, some Jewish tribes who were apparently Muslim allies, had also [secretly] joined the enemy. At that time too, it was a woman who acted with courage and defeated the enemy's attack.

As I have just told you, on this occasion, the Jewish tribes [within Medina] had also joined the non-believers of Mecca, and an enemy force of twenty to twenty-four thousand men from outside was marching to attack Medina. The Muslims numbered only twelve hundred against them. In trusting the Jews, the women had been placed in an area facing the Jewish forts. When the Holy Prophet[sa] came to know of the Jewish tribe's treachery, realizing that they now sat unprotected, he considered it necessary to safeguard them and appointed nearly five hundred troops from a total of twelve hundred for the protection of the women. But prior to that, all the women remained unprotected.

One day the enemy attacked the Muslims so fiercely that the Holy Prophet[sa] and his companions[ra] could not even offer their [obligatory] prayers in peace. The enemy was attacking from the front [of the city] and the Jews were waiting for any opportunity to enter Medina [from the back] without raising the Muslim's suspicions to attack and kill the Muslim women and children.

One day, the Jews sent a spy to find out whether the women and children were alone or whether there was a certain number of male guards protecting them. The spy began to hover around the specific compound where particular families who were at a greater risk from the enemy were gathered. He began looking around to see if any Muslim guards were hidden there. While he was poking around, the Holy Prophet's[sa] paternal aunt, Hazrat Safiyah[ra] saw him. By chance, only one Muslim man was present at the time, [and he] happened to be sick and weak. Hazrat Safiyah[ra] said to him, 'This man has been moving about in the women's area for a long time and is looking everywhere. He must be a spy. Go and fight him.' But this weak hearted and ill companion[ra] refused to fight and said he was afraid.

Hazrat Safiyah[ra] grabbed a wooden pole and quietly sneaked up behind the spy and hit him so hard that he fainted and fell down. As he

fell, [his dress loosened] and he became disrobed. Hazrat Safiyah[ra] then asked that companion[ra] [who had refused to fight], 'Now at least cover him up.' But that companion[ra] was extremely weak hearted and he refused again and said, 'I fear this man may be alive and may get up and kill me.' Thus, Hazrat Safiyah[ra] once again showed courage. She covered her eyes and went from one side and covered up that Jew and tied him.

Then, at the time of the battle of Uhud, Muslim soldiers lost their footing after a massive attack from the enemy and were pushed far away from the Holy Prophet[sa] and only a few Muslim men were left near him. At this time, some of the stones thrown by the enemy hit the armored helmet of the Holy Prophet[sa] due to which a nail from the helmet pierced the forehead of Holy Prophet[sa] and he fainted and fell down on the dead bodies of the Muslim soldiers. After this, a few more dead bodies of Muslims fell upon the blessed body of the Holy Prophet[sa] and the Muslims thought that the Holy Prophet[sa] had been martyred. Even at that time, it was the Muslim women who showed proof of such loyalty and faithfulness as would be difficult to find in the world. The grounds of Uhud were eight or nine miles away from Medina. When the news of the [presumed] martyrdom of the Holy Prophet[sa] reached Medina, the women came running out from the city, anguished, and crying frantically, in the direction of the battlefield.

On their way to Uhud, most women received the news that the Holy Prophet[sa] was alive, and so they stopped there. But one woman, in her frenzy, managed to reach Uhud. That woman's father, brother, and husband had all been killed at Uhud and some narrations relate that her son was also killed. When she was near the Muslim troops, she inquired from a companion[ra], 'How is the Holy Prophet[sa]?'

Because the news bearer was not worried about the Holy Prophet[sa] [as he knew the Holy Prophet[sa] was fine], he said, 'Lady, I am sorry that your father died in this battle.' At this, she said, 'You are strange. I am asking you how the Holy Prophet[sa] is doing, and you give me the news that my father has died.' At this, the companion[ra] said, 'Lady, I am sorry your husband has also died.' Upon hearing this, the woman again said, 'I did not ask you about my husband. I am asking you about the Holy Prophet's[sa] well-being.' At this, the companion[ra] again said, 'Lady, I am sorry that your brother has also died in this battle.'

In a passion, the woman cried out, ‘I did not inquire about my brother. I have been asking you about the well-being of the Holy Prophet[sa]. Tell me how the Holy Prophet[sa] is doing?’ When people saw that she did not care about the death of her father, husband, or brother, and was only concerned for the Holy Prophet’s[sa] well-being, they realized her true sentiments, and said to her, ‘Lady, the Holy Prophet[sa] is fine.’ At this, she asked, ‘Tell me, where is he?’ She then ran towards the Holy Prophet[sa]. When she reached there, kneeling before the Holy Prophet[sa], she grabbed the edge of his shirt and said, ‘May my parents be sacrificed for you! As long as you are alive, if anybody dies, what do I care! All I needed was for you to be alive. I do not worry about the death of anyone else, as long as you are alive.’

Now see how devoted that woman was to the Holy Prophet[sa]. One after the other, people gave her news of the death of her father, husband, and brother, but she only gave one answer, ‘Tell me how the Holy Prophet[sa] is.’ Thus, it was again a woman who showed such deep devotion and love towards the Holy Prophet[sa].

Then, another such example of selfless devotion is also found in history. When the Holy Prophet[sa] returned from the battle of Uhud, the women and children of Medina came outside the city to welcome him. Sa‘ad bin Mu‘az[ra], an old and brave *Ansar* companion[ra], held the reins of the Holy Prophet’s[sa] camel, and proudly walked ahead. Near the city he saw his elderly mother approaching, whose eyesight was weak. A son of hers had also been killed at Uhud. That old woman was developing a cataract in her eyes and her vision had deteriorated. She stood in front of the women, looking here and there, and asked where the Holy Prophet[sa] was. Hazrat Sa‘ad bin Mu‘az[ra] thought that if his mother found out that her son was martyred she would be distressed, so he wished for the Holy Prophet[sa] to console her and raise her spirits. As soon as he saw his mother, he spoke out, ‘O Prophet of Allah, my mother! O Prophet of Allah, my mother!’ The Holy Prophet[sa] said [to her], ‘Lady, I am very sorry that one of your sons has been martyred in this battle.’ The elderly woman’s eyesight was weak, so she could not see the Holy Prophet’s[sa] face. She kept looking around. Eventually, her gaze settled on the Holy Prophet’s[sa] face and she came near him. She said, ‘Now that I have seen you alive, rest assured that I have swallowed all my troubles.’

Now see this woman, whose support for her old age had been taken away from her. How bravely she says, 'How would the sorrow over my son's death consume me? As long as the Holy Prophet[sa] is alive, I will swallow that sorrow instead. My son's death will not be the cause of my death, but the thought that the Holy Prophet[sa] is alive and that my son sacrificed his life in order to protect the Holy Prophet[sa] will be the means of strengthening me.' See, these were the magnificent sacrifices made by women due to which Islam spread in the world.

In this age, we can observe that women's sacrifices for the cause of religion are not any less. In the 1920s, when I launched the scheme to collect funds for the Berlin mosque, the Jama'at's women, who were less in number than all of you sitting here, took off their jewelry and asked us to sell it and add the money to the mosque fund.

(When I had initiated this scheme, Umm-e-Tahir's mother was alive. I was told after the speech that she called her daughters and daughters-in-law right then and said, 'Take off your jewelry and put it here. I will give all of this jewelry as a donation towards the Berlin Mosque.' Thus, all that jewelry was sold, and the money was given towards the Berlin Mosque fund.)

Hence, women gave so many sacrifices at that time that within a month, they collected a hundred thousand rupees for the mosque. This had a deep impact on the non-Ahmadis. Whenever they met Ahmadis, they mentioned this and said, 'This sacrifice has had a great effect on us.' Now, you are more in number than them. If that same faith is borne within you as was within the women of the 1920's, then instead of a hundred thousand, you can collect five hundred thousand rupees within a month. However, it is necessary to develop that faith.

When the partition [of India and Pakistan] took place and we migrated to Pakistan, an Ahmadi lady from Jalandhar [a city in India] came to meet me. We were staying in Ratan Bagh. She met with me and taking out her jewelry said, 'Huzoor, put this jewelry of mine towards *chanda*.' I said to her, 'Lady, women care for their jewelry. The Sikhs have looted all of your jewelry, and this is the only jewelry you have left. Keep it with you.' She said, 'Huzoor! When I started my journey from India, I had pledged that if I reached Lahore safely, I would give this

jewelry as *chanda*. If the Sikhs had looted these pieces of jewelry as well, what could I have done! Now, in any case, I will give this jewelry as *chanda*. Please do not force me to keep this.' Consequently, she gave her jewelry as *chanda*. That woman is still alive.

Among the women who came to Pakistan from East Punjab, thousands can be found who reached Pakistan, robbed of all their belongings. At many points, Sikhs snatched their belongings and jewelry while at other places, the women threw away their belongings of their own accord, out of fear that the Sikhs in their greed, would attack them for their belongings, and so they could reach Pakistan in peace. However, only one piece of this particular woman's jewelry was saved and even that, she donated in the service of Islam.

Thus, women in Islam have always sacrificed and will continue to sacrifice and in the hereafter too, Islam has exalted the status of women. Hence, Islam states that a woman who is a believer, is regular in her prayers, and pays her Zakat, will be appointed a high station in heaven.

Christians say that Islam does not recognize that women have a soul. When I went to Europe, a Christian made this same objection towards me. I told him that this accusation is completely false. Islam fully recognizes the rights of women. In fact, it also declares women to be equal recipients of spiritual rewards and recompenses of the next life. At this, he grew embarrassed and admitted that this allegation levied against Islam, that it does not believe in the existence of a women's soul, is wrong.

Thus, it is not only Islamic history, but the history of other religions, which also proves that women have served religion to a great extent, and that women can do all that which men can do. They can do *tabligh* as well and history tells us that when the opportunity to fight arose, they also took part in wars.

When Qadian was attacked by Hindus and Sikhs, the women were gathered in a neighborhood outside the town and their appointed leader was also a woman who was a native of Bhera [a town in India]. That woman showed more courage than the men. It is reported that when Hindus and Sikhs attacked them with guns and swords, the women would force the enemy to flee and standing in the front of all these women was

the woman from Bhera, who had been made their leader. [That] woman is still alive but is very old and weak now. She used to teach women how to fight and command them in combat.

Thus, there is nothing a woman cannot do. She can do *tabligh*, and she can teach. She can take part in wars as well, and where life and property are concerned, she can sacrifice those as well. She can also lead men to do certain jobs. At times, men show weakness and at that time, the character and honor a woman shows cannot be found anywhere else.

A few days ago, a boy visited me. He was from Jalandhar [a city in India]. His maternal grandfather was a *pir* [so-called spiritual leader] and was a staunch opponent of Ahmadiyyat. [The boy] visited me and said, 'I am the grandson of so and so.' I said, 'I know your grandfather and I remember your mother used to visit me in Qadian.' He said, 'That is correct. Now my mother has passed away and she is buried in *Bahishti Maqbara*[3] in Qadian.' I asked him, 'What brings you here now?' He said, 'I was only a child when my mother began regularly saying to me, 'Son, I would like you to dedicate your life in the service of religion.' Hence, [when] an American delegation came to Pakistan, I learned the procedure for Tuberculosis vaccination from them and now I am employed at a good government position. But the thought always stays with me that it was my mother's wish that I dedicate my life for the service of religion. I mentioned this to my father as well and he said, 'I do not wish to stand in the way of your mother's wish. You may gladly dedicate your life for the sake of religion.'

[The boy said], 'Now I have come here so that Huzoor may accept my offer to dedicate my life to serve faith and appoint me for some religious service.' Now notice that the woman is buried in *Bahishti Maqbara* in Qadian. This means that she must have died in 1946 or earlier. Now ten or twelve years have passed since her death, but the instruction which she instilled in her son in his childhood, has still not left his heart or mind. He was very little when she began to tell him that she wished to dedicate his life towards serving religion. Later, he grew up, became a graduate, learned the treatment for Tuberculosis from American doctors, and was appointed at a good government post. But the knowledge of his

[3] The literal meaning is 'Heavenly Graveyard.' *Bahishti Maqbara* is reserved for those Ahmadis who have pledged to live a life of purity and financial sacrifice. [Editor]

mother's wish that he offers himself for *waqf* never left his mind. Thus, a woman cannot only offer sacrifices herself, but can also prepare men to serve religion.

In the era of the Holy Prophet[sa], the Muslim forces once confronted the Christian forces. The Christian forces were much stronger, and the Muslim forces were weak. Hence the [Muslim forces] could not withstand the onslaught and as a result the animal rides of the Muslim soldiers turned around in retreat. The commander of the Muslim forces was Yazid bin Abu Sufyān and his father, Abu Sufyān, was also with him. They also retreated. Behind the Muslim army were the Muslim women, among whom Abu Sufyān's wife, Hind, was also present.

Before accepting Islam, she harbored such animosity against Islam that in the battle where Hazrat Hamza[ra] was martyred, she put out a reward for anyone who would take out his liver for her.

When Hind saw that the Muslim army had lost its footing and were retreating, she gathered all the women together and said to them, 'Your men have betrayed Islam and have run away from the enemy. Now it is your duty to stop them.' The women said, 'We don't have any weapons. How can we stop them?' She said, 'Take apart the tents and pull out the rods and stakes and hit the camels or horses of any of the retreating soldiers until the animals turn back [towards the battlefield] and say to them, 'O you shameless, go back and fight the enemy. If you are not able to do that, then we the women will face the enemy.' And this is exactly what happened. When the Muslim army reached near the women, [the women] took out the sticks and rods from the tents and began to hit the faces of the animals. Hind also took a stick and hit Abu Sufyān's ride and said, 'O shameless! When the disbelievers of Mecca would go to attack Islam, you used to command their forces and now after becoming a Muslim, you have to fight for Islam and you are running away!'

In the same way, she also hit her son's ride and scolded him for cowardly behavior. Abu Sufyān's sense of honor was also awakened, and he said to his son, Yazid, 'Let us go back. No doubt the Christian forces are much stronger than us but being killed by them will be more bearable than being beaten by these women.' Thus, the Muslim army returned to the battlefield and then God Almighty gave them victory.

Prepare your Men for Sacrifice

As I have said, women know how to engage men in certain tasks as well. They can motivate men to make sacrifice and we have many examples of this amongst us where women convinced men to make sacrifices.

Just see how we have many missionaries who have spent ten to fifteen years preaching in foreign countries and they have left their newlywed wives back home. These women have now turned grey-haired, but they never taunted their husbands for staying abroad and leaving them alone for a long period of time soon after their marriage.

One of our missionaries is *Maulawi* Jalal-ud-Din Shams who went to Europe to do *tabligh* a short time after his marriage. Just listening to his stories makes one highly emotional. One day, his son returned from school and asked his mother, 'Mother, what does 'father' mean? Children in my school always say, 'father this' and 'father that' and we don't know where our father has gone.'

Shams Sahib's children were three or four years old when he went to Europe for *tabligh* and had turned seventeen or eighteen when he returned. Now see, it was due to his wife's courage that [Jalal-ud-Din Shams] could accomplish the task of *tabligh* for such a long time. Had she been writing to him all her sad stories, then either he would have come back of his own accord or he would have pressed the Jama'at to call him back.

There is no doubt that a few women have also shown weaknesses in this regard. It has been just two years since their husbands had left when they started writing letters to the [Jama'at] office saying, 'Either call them back or we will write to them to leave work and come back. However, this does not mean that all women are weak. If some women are weak, then some men are also weak. Women are not alone in showing weakness. In fact, a portion of the men also show weakness. Thus, if one looks at 'weakness', men and women are both equal and if one looks at 'strength', men and women are both equal. If you look at 'love' and 'sacrifice', they are both equal; look at them regarding 'sense of honor,' they are equal as well. Hence, any job which men can accomplish with courage; women

can achieve with courage as well. So, if women realize their obligations and become steadfast in their beliefs, nobody will dare to harm Ahmadiyyat. Consider even this scenario, that if the wives of today's hypocrites had shown the example of the women of the Holy Prophet's[sa] time, then how could their men have ever mustered the nerve to be hypocritical?

Once the Holy Prophet[sa] went out [of the city] for a battle. One companion[ra] was out of Medina at the time as the Holy Prophet[sa] had sent him away on some errand. When he returned, he found out that the Holy Prophet[sa] had departed for battle with his companions[ra]. He had been away for quite a long time. He loved his wife very much, who was young and beautiful. He thought he would go home and embrace her. He went home and she was busy doing some chores. He came near her to touch her, but upon seeing him, she pushed him away and said, 'Are you not ashamed of yourself? The Prophet of God has put his life on the line and has gone to fight the Roman government and you are thinking about your wife and being affectionate.' His wife's words hit directly at the companion[ra]. He got on his horse right then and headed in the direction of the Muslim forces and reached the Holy Prophet[sa]. If the wives of these [present day] hypocrites had also shown such dedication, then their men would never have dared to show such hypocrisy.

The brother-in-law of a hypocrite came to visit here. I told him to meet Mian Bashir Ahmad[ra] and ask him how many different ways we have tried to make these people understand [so they can correct their ways]. So, he went to Mian Bashir Ahmad[ra] who explained everything to him in great detail. He later said, 'I went to my sister. I told her, 'When our father died, we could not save him. So, if your husband does not repent and does not apologize, we will consider you dead as well. But if you break all relations with your husband, then my home is your home. If you come and stay with me, I will support your every burden, but if you do not leave him and you choose to stay with him, then I will break all ties with you.'' So, there are also such people who break ties with their relatives for the sake of their religion, but there are also those women who have joined their husbands in hypocrisy. In fact, they think that if their husbands advance in hypocrisy, it might give them some benefit.

Thus, take any facet of Islam and you will find that women do not lag behind men. You should throw this notion out of your minds, which has been placed there by some foolish men, that women are oppressed. You are not oppressed. In fact, God Almighty has given you that governing power against which no government in the world can stand. Look at the government of Pakistan. There are many people who use foul language against it, but nobody can utter profanity against the rule of a wife. If someone said to a man, 'Do not love and care for your wife.' He would reply, 'You are a horrible person. You wish to bring turmoil into my family life. I cannot listen to what you are saying.' But if someone were to say that a government official of Pakistan is a corrupt man, then that person may even start to agree with his views. Thus, no man can tolerate views against his wife's rule.

Thus, now you have been given a great opportunity by God Almighty. Today, you can serve Islam in the same way the Muslim women did at the time of the Holy Prophet[sa]. You can serve in the same way as Hazrat Hajrah did. You can serve in the same manner as the milkmaids of Krishna[as] did. You can serve as Hazrat Jesus[as]' mother, Hazrat Mary, served. The study of the life of Hazrat Jesus[as] tells us that it was mostly women who served [religion]. When animosity against Hazrat Jesus[as] increased, the Bible states that a woman came to him and poured a very costly perfume on his feet and then she loosened her hair and dried his feet with her hair (John, Ch. 11: V. 2). People said, 'What a foolish woman! She has wasted such a precious perfume. Many poor could have lived off its price.' Hazrat Jesus[as] replied, 'Why do you bother her? She has shown goodness towards me, because the poor will always remain with you, but I will not remain with you forever' (Matthew, Ch.26: V.6-13).

Subsequently, when Jesus[as] was lifted upon the cross, along with his mother, three or four other women were also present near him (Mark, Ch.15: V.40). After looking at the portrayal of this incident in Christian literature, it can be seen that Hazrat Mary controlled her emotions and tears did not come to her eyes, but the other women had tears flowing from their eyes. Then, it is stated in the Bible that when Hazrat Jesus[as] was taken out of the tomb after three days, it was the women who approached him first and not the men (Mark, Ch.16). History tells us that when he went into hiding here and there to avoid being hanged, it was the women

who found him wherever he was in order to learn religion from him. Men would avoid coming near him out of fear (John, Ch. 20: V. 19). Thus, the Bible also tells us that women made more sacrifices than men in the early period of Christianity, when the men became afraid of government censure, but the women did not. At every place, they managed to break through the police and army guard to reach Hazrat Jesus[as] and sat at his feet to learn religion from him.

Thus, the history of every religion tells us that women have accomplished a great deal. I have mentioned that when I initiated the scheme for the Berlin Mosque, Ahmadi women of that time raised a hundred thousand rupees within a month. Now you are trying to raise money for the mosque in the Hague, but it is regretful that you are not trying as hard as the women of the 1920's, even though you are ten or fifteen times greater in numbers than them. They collected a hundred thousand rupees, whereas you have collected seventy thousand rupees so far.

When the land, which had been purchased for the Berlin Mosque from their *chanda* was sold, it generated fifty thousand rupees over the original price. That money was used to build the London Mosque, so actually the London Mosque was also built by the money of those women. The Berlin Mosque could not be built because the German government had imposed some conditions due to which the cost of the construction of the mosque was too much. So, we sold the land purchased for the [Berlin] mosque and the money from that sale was used to build the mosque in London. So, the women gave their *chanda* towards the Berlin Mosque and the London Mosque was also built with their money, and it is women who are collecting funds for the mosque at the Hague as well. Men have not even been able to collect funds for the Hamburg Mosque yet. This is because though women seem weak, when they make up their minds to sacrifice, they make far greater sacrifices than men. Just think about how much a mother sacrifices for her child, which the [father] cannot.

In my childhood, I read a story of an eagle who took a child from his mother, and this eagle put the child on the peak of a mountain. That mountain was so steep that no one could climb it, but when the mother saw that the eagle had placed her child at the top of the mountain, she madly began to climb it and took no notice that the mountain was high

and steep and insurmountable. When she reached the peak, she hugged her child and nursed him. It was on her way down that she felt frightened and began to scream. On hearing her, those who lived nearby came over, and by driving stakes [in the mountain] and using ropes, they brought her down with great difficulty. But when her child was in danger, she was oblivious [to any dangers], and climbed that mountain with ease. So, if a woman's love is truly galvanized, she can make the greatest of sacrifices. Due to children, God Almighty has instilled a special instinct within her, which is not present in men. When that instinct is kindled, a woman can make the greatest of sacrifices. That [zeal] is the main point, otherwise if that instinct is present, it is not that difficult to make sacrifices. For example, if a person has five rupees in his pocket, he can either use them to buy tobacco or use them to spend in the way of God. In the same manner, the ability to sacrifice which God Almighty has instilled in a woman can be used for her child and can also be used for the sake of God Almighty. Just like that person who has rupees in his pocket; he can spend them on life's necessities, or he can spend them in the way of God Almighty. In the same way, a woman has the passion for sacrifice. She can spend it on her children, or she can spend it in the way of God Almighty. When that passion is strong enough, no power in the world can stop her from making sacrifices. Women raise their children well and train them with good morals, and if need be, they evoke a sense of honor in men and prepare them to make sacrifices as well.

I remember that in 1917, *Maulawi* Sana-ullah Amritsaree visited Qadian and a Jalsa took place there. Some five to six thousand non-Ahmadi [Muslims] were gathered there. In those days, very few Ahmadis lived in Qadian and the city's population was also very small. In 1947, when we migrated from Qadian by the grace of God Almighty, there were seventeen to eighteen thousand Ahmadis there. However, at that time [in 1917], only one thousand to twelve hundred were present and six to seven thousand non-Ahmadis had gathered against them. They blocked the streets and it had become difficult to walk. Hence, *Maulawi* Sana-ullah thought that no one [from the Ahmadis] could say anything to him and he started insulting the Promised Messiah[as].

Near Qadian is a small village named Bheeni. An Ahmadi woman from there was standing near the Jalsa area. When *Maulawi* Sana-ullah uttered a profanity against the Promised Messiah[as] and all the Ahmadi

men remained silent, she yelled out a curse in Punjabi [local Pakistani dialect] at him and said, 'May your forefathers be disgraced! How dare you utter profanity against the Promised Messiah[as].' At this, the non-Ahmadis became very angry and rose up to beat her. Some Ahmadis rose to save her, but other Ahmadis said, 'Don't do that. Hazrat Sahib [Hazrat Khalifat-ul-Masih II[ra]] has told us to stay away from any disorderly conduct.' When I came to know of this, I was angry with them and said, 'Here was a question of a woman's honor. Who stopped you from [protecting] that?' You had no shame when a profanity was hurled against the Promised Messiah[as] and among the men, no one's sense of honor was inflamed, but this woman's sense of honor was aroused, and she did not care at all how many non-Ahmadis were gathered there and that they would beat her. She stood up right away and said, 'May your forefathers be disgraced. How dare you utter profanity against the Promised Messiah[as]?' You should have sacrificed your lives to protect her. Had you done so, I would have been very happy.'

Now see, she was also a woman who showed courage at the time. At that moment, the one thousand to twelve hundred Ahmadi [men] were fearful that if they said anything, the non-Ahmadis would beat them up. But she stood up and stopped *Maulawi* Sana-ullah. She did not care that the entire crowd could have attacked her, and she could have lost her life.

Use your Strengths Correctly

Thus, Allah has given women the ability for making all kinds of sacrifices. What is needed is that you understand your strengths and put them to use. If you realize your strengths and learn to use them, then even the greatest of powers cannot stop you. In fact, men will also seek strength from you. Thus, your example is like that of a matchstick and a man is like that of a canister of gasoline. When you ignite it, that same man who was hiding cowardly in the corner will be kindled and just as oil is ignited by fire, your sense of honor will inflame the man and he will no longer worry about any hurdles or hardships and will continue to offer sacrifices.

When I was a child, the Promised Messiah[as] bought an air gun for me, and we used to go hunting with that. One day, when we went outside for hunting, a Sikh boy approached me. In those days, there was a great deal of hostility against us in the nearby villages [around Qadian] and it

was not safe to go hunting there, but that boy also liked to hunt. He came to me and said, 'Let's go to my village. There are many doves there. We will hunt them.' So, I went with him to his village. The Sikh boy walked ahead of me and would point to me, 'There's a dove sitting there. Shoot there.' At that time, a Sikh woman came out and scolded the boy saying, 'Aren't you ashamed of yourself. Taking along Muslims and killing animals!' The moment she said this, the boy stood up and very angrily said [to me], 'Who are you to go about hunting like that,' whereas he was the one who took us there. Now see how that the boy only turned against us because of that woman's comments when [before] he had not cared one bit and he had been the one to take us along in the first place.

Thus, there is a forceful passion in a woman's voice and the men hold it in esteem and show respect for it. No matter how corrupt a man is, he stands up when the voice of a woman reaches his ears.

When the caliphate weakened in Baghdad and the Muslims lost their power, the Christians formed their [own] government in Palestine. There, a woman came out [of her home] and was humiliated and dishonored by Christian [men]. She was not aware that the Muslim rule had ended. She said loudly, '*O Amīr-ul-Mu'minīn*, *O Amīr-ul-Mu'minīn,* come to me and help me.' At that time, the *Amīr-ul-Mu'minīn* was in such a state that he himself was a prisoner of the opposing forces and he had no authority anywhere else other than his court. However, the woman was not aware of this. She had only heard that her *Amīr-ul-Mu'minīn* had full authority. By chance, a trade caravan was passing by, headed out this way for business. They heard that woman's voice. When they reached Baghdad, people gathered around them and said to those in the caravan, 'Tell us some news.' At that, the people in the caravan said, 'When we were coming from Palestine, a woman was taken prisoner by the Christians and when they humiliated her, she loudly said, '*O Amīr-ul Mu'minīn!* I call *Amīr-ul-Mu'minīn* for help.' That poor woman does not even know that the *Amīr-ul-Mu'minīn* has no status or clout. He is a prisoner himself, and he has no authority anywhere besides his court.'

There was a courtier of the Caliph in that group of people. He went back and narrated that incident in the court and said, 'A caravan has come from Palestine, where it witnessed a woman being imprisoned by the

Christians. They insulted her and that woman called upon *Amīr-ul-Mu'minīn* for help.'

Palestine is nearly a thousand miles away from Baghdad, but when that woman's voice reached the Caliph, who was a prisoner himself, he came out barefoot and said, 'I swear by God, that until I release that woman from the clutches of the Christians, I will not put on my shoes.' He walked out and began to gather his army. When the leaders who were rebelling against the Caliphate heard this, even they brought their armies and joined under the flag of the Caliph. Thus, a massive army gathered to defeat the Christian regime in Palestine and rescue that woman.

So, although a woman is weak, a man has respect and regard for her because every man is the child of a woman and because of the respect and deference he has for his mother, he views each woman as his mother. When he sees his mother call him, he immediately runs [to respond]. So, if Ahmadi women offer sacrifices and cultivate a desire to serve religion; because your voice has a tenderness, a compassion and passion, you will light up every corner of the world. Seemingly men will be doing the work of spreading the faith, but the truth is that you will be the one causing them to do so. So, if you decide to take on the challenge and remain willing to make every kind of sacrifice for the sake of the faith, then I assure you that many of you will still be alive to see Islam triumph and you will become the recipients of Allah's approval in this world and you will also become heirs to His rewards in the hereafter. You will witness with your own eyes the defeat of Christianity and Islam's victory. The divinity of Hazrat Jesus[as] has been defeated and the kingdom of the Holy Prophet[sa] has been established. Now this task is in your hands and if you wish, you can accomplish it with ease.

I pray that you are able to serve Islam truthfully and may you always be the recipients of the approval and blessings of God Almighty.

(*Misbah*, January 1957)

Young Women's Enthusiasm to Serve the Faith
Excerpt from Friday Sermon

Delivered by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifat-ul-Masih II[ra]

Rabwah
March 9, 1956

"…I would like to draw the attention of those ladies who are present in the mosque right now that they should instill in the minds of children from a very young age that they should serve their faith when they grow up. As a result, when they grow up, they will be mindful of serving their faith.

A while ago, a young female student visited our home and gave me a note saying, 'I wish to dedicate my life as a *waqf*.' I told her, 'Lady, ladies cannot dedicate their lives as *waqf-e-zindagi* [lifelong devotion to religious service in the Jama'at] because a devotee has to live away from home and sometimes has to go abroad. Girls cannot travel abroad alone. However, if you wish to dedicate your life, then marry a young man who is a *waqif-e-zindagi* [life devotee].' [Upon hearing this] she quietly went away. When a classmate of my wife came to know of this, she said, 'I had already made up my mind to dedicate my life for the faith, however she beat me to it.' Then God Almighty made it happen that she married a young, foreign *waqif-e-zindagi* man. So, you see how good intentions bear fruit.

The other day, another girl came to me crying and saying, 'I wish to marry a *waqif-e-zindagi*, however my father is getting in the way, and he does not intend to marry me to a *waqif-e-zindagi*.' I was stunned by the level of dedication instilled within her. I asked *Maulawi* Abul Ata to try to convince her father. At last, after a few days, she came to me again and said that her father has agreed to marry her to a *waqif-e-zindagi*. Thereafter, she married. After the marriage she came to me again crying, saying that her father told her, 'If you leave the country with your husband, I will never look upon your face again.' I told her, 'I am not well. Your crying is causing my heart to be anxious, therefore do something

yourself and try to somehow make your father agree.' Thereafter, I asked *Maulawi* Abul Ata again and he eventually brought them to an agreement.

You see, *waqf-e-zindagi* is a kind of *jihad* and women are not directly obligated to do *jihad*. Young *waqif-e-zindagi* men have to go to foreign countries and girls cannot go abroad alone. They are therefore not directed to do this kind of sacrifice. However, when girls exhibit this kind of enthusiasm to serve the faith, God Almighty creates the circumstances to fulfill their wishes…"

(*Al-Fazl,* 25 March 1956; pp. 5-6)

The Scheme for Raising Chanda for the Holland Mosque

Address at Jalsa Salana

Delivered by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifat-ul-Masih II[ra]

1956

"This year, by the grace of God Almighty, a magnificent mosque has been built in Holland solely with the help of Lajna's contribution. However, the expense has far exceeded the original estimate. So far, the expenditure has exceeded the ladies' contribution by ninety-one thousand rupees. Ladies need to collect this amount promptly."

(*Al-Fazl,* 3 January 1957; page 1)

"Ladies took the sole responsibility for collecting the *chanda* for the Holland Mosque. Instead of the hundred thousand rupees which I had estimated for the project, a hundred and seventy-four thousand rupees have been spent. They have collected the amount of seventy-eight thousand rupees. This means that the additional amount of ninety-six thousand rupees is still required. Thus, I encourage the ladies to collect ninety-six thousand rupees quickly so that the Holland Mosque can be theirs.

We have received the map of the Holland Mosque. It is also installed with electricity so that the mosque is quite beautifully visible.

Lajna Ima'illah has tried to raise funds even with this. They are asking for a ticket of two *aanas* [one-sixteenth of a rupee]. If you can afford more, then give more for the ticket and come see the mosque, of which the model has been made. They have installed the model with electricity as well, so that it shows how glorious this illuminated mosque is. However, our German Professor Teltak claims that the plan we have for the Hamburg Mosque will be even more glorious than the Holland Mosque…"

(*Al-Fazl,* 9 March 1957; page 4)

Important Advice to Guests and Organizers of Jalsa Salana

Address at Jalsa Salana

Delivered by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifat-ul-Masih II[ra]

December 26, 1956

"…Before I end this brief speech of mine, I would like to address the women regarding the distress they suffered last night, some of whom even complained about it. The truth of the matter is that they did not have the right to complain. The right to complain was ours. It was our right to say to Allah, 'Allah! We were unable to fulfill our duty, so please forgive us.' They had no right to complain. They should have been happy, 'O Allah, how blessed are we. You have brought so many of us that the Jama'at headquarters was unable to accommodate us. This is a sign of the Jama'at's progress.' They should have been happy about this. We should have been the ones crying that we were unable to estimate the blessings of God Almighty and the estimate we had made, was incorrect. They should have been laughing, 'Look, God Almighty has brought us in such great numbers that despite their best efforts, the headquarters was unable to organize our arrangements.' And our officers should have been crying, 'Despite witnessing the blessings of God Almighty over and over again, we fell short in estimating their numbers. And again, we were unable to provide comfort to Allah's guests.'

For the past seven to eight days, I had been constantly telling them, 'Look! The sense of honor of God Almighty is being inflamed at this time. Because of the disloyal [people's] rebelliousness, God Almighty is sitting on His heavenly throne, full of anger, and He will most certainly show them an example and a sign. So be prepared, for God Almighty is about to open the doors of His divine blessings and tens of thousands more people will arrive compared to last year.' Thus far, more than nine thousand guests have already arrived, and we are expecting even more in the coming days. It is usual for more people to arrive on the 27th of December. So, we look forward to the 27th and the 28th when we anticipate even more people to arrive and each time our enemy will be disgraced. All of our enemies will be embarrassed at how the Jama'at they wished to destroy is once again, coming to life.

Therefore, I strongly advise the organizers to always make arrangements expecting the blessings of God Almighty to be in full force, so that our future guests should not face any discomfort. On the other hand, I would advise the guests that if they suffer some discomfort for one day, they should be happy that our God Almighty is so magnificent that He is increasing us in numbers despite our enemy's opposition. So, if you face any discomfort, you should praise God Almighty and busy yourself even more in His remembrance. The organizers are the ones who should be embarrassed, and they should humbly seek forgiveness from God Almighty because it is their fault, while it is a sign of the mercy and blessings of Allah for the guest.

I remember in the days of the Promised Messiah[as] there was only seven hundred, and now several thousand people are sitting in each blocked section. It was the last year of his life and a total of seven hundred people arrived for that Jalsa. The arrangements were so poor that guests were not served dinner until 3 a.m. The Promised Messiah[as] received a revelation:

يَآ اَيُّهَا النَّبِيُّ اَطعِمُوا الجَآئِعَ وَالمُعْتَرَّ

"O' Prophet, feed the hungry and the distressed."

[Tadkhira. Pg.1018 During Jalsa Salana 1907]

Consequently, it was discovered in the morning that guests had been standing in front of the *Langar* [4] until 3:00 a.m. and still had not been served food. The Promised Messiah[as] directed the organizers, 'Get those pots on the fire and serve them food.' See what those seven hundred people went through. However, the dedication of those seven hundred people was such that when the Promised Messiah[as] went out for a walk, seven hundred went along with him…"

(*Al-Fazl,* 17 March 1957; pages 3-4)

Some Miscellaneous Matters
Address at Jalsa Salana

Delivered by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifat-ul-Masih II[ra]

December 27, 1957

"…Chuk Mangla and *Chundd Phirvana* [small villages in Pakistan] by the Grace of Allah, these areas are progressing well. The example of a woman I mentioned in my introductory speech was from among these brave people. She came here to perform *Bai'at* [oath of allegiance; pledge of initiation at the hands of a Prophet or his Caliph] and her daughter also came in the evening. She said, 'O my mother, what sort of family did you marry me into? They don't listen to what I say. You gave me books, but when I read the [books] to them, they don't listen. I present Ahmadiyyat to them, but they mock and ridicule me, and call me insane.' Her mother said, '*Beti* [daughter], cook some roti for your father, brothers, and other relatives in my place. I will go to your in-laws and then we'll see who doesn't listen to me. I will not rest until they have accepted Ahmadiyyat.' Perhaps it was the same woman who came here a few months before Jalsa Salana. She had a child with her. She told me, 'This is my brother's child. He does not come to Rabwah. I have brought his child here so now he will have to come here.' Someone told me that her

[4] *Langar Khana* - Public or free kitchen, Jama'at dining hall where guests and members are offered food. This practice of hospitality is observed in all Jama'ats and gatherings and was initiated by the Promised Messiah[as] in response to a dream which he interpreted as, 'God Himself will provide for me and my followers.' [Editor]

brother was now close to accepting Ahmadiyyat. However, Chaudhry Fateh Mohammad, who is in charge of that area, informed me that he is already Ahmadi and is present here at Jalsa Salana. Just look how great are the blessings of God Almighty, that the same brother who would not come to Rabwah; his sister brought his child to Rabwah in the hopes that perhaps her brother would come here because of the child, and he is now an Ahmadi and is present here at Jalsa Salana."

After this, Hazrat Khalifat-ul-Masih II[ra] said:

"The women have informed me that there were some good aspects of the arrangements of last year's Jalsa Salana, which were missing this year. For example, they told me that last year fifteen to twenty *Khuddam* [stood in such a way] as to split the road which went from the Jalsa site to my house into three thoroughfares. Women walked on one side, men on the other side, and cars passed through the center lane, but this year this arrangement was not in place. It is surprising that although arrangements should improve every year, this year, they have worsened. Instead of improving the system this year by increasing the number of *Khuddam* who would [stand on duty] to divide even more roads into three pathways, this arrangement has been totally abolished. This has caused inconvenience for the ladies…"

(*Al-Fazl,* 16 February 1958, p. 4)

"I appealed to women to raise one hundred and fifteen thousand rupees for the construction of the Holland Mosque; out of which they have already donated ninety-nine thousand rupees. But the estimate that came from there [Holland] was for one hundred and thirty-four thousand rupees and in reality, one hundred and seventy-five thousand rupees have already been spent. The *Tahrik-e-Jadid* records show that women have already donated ninety-nine thousand rupees. On top of that, the construction of the London Mosque was also constructed by women's contributions. Actually, the women had collected contributions for the construction of the Berlin Mosque. When I had asked for donations for that mosque, women took off their jewelry and collected chanda from that. So, land was bought for the Berlin Mosque with that money, but the government had imposed some severe restrictions due to which we sold that land, and we used the money from that sale to construct the mosque in London. About one hundred and fifty thousand rupees were spent on the construction of this mosque. Then two houses were bought for £7,250. Today £7,250

would mean that about ninety-seven thousand rupees have been spent on these houses and about one hundred and fifty thousand rupees were spent on the mosque. In other words, the women have already given two hundred and forty-seven thousand rupees and they have given ninety-nine thousand rupees for the Holland Mosque. In spite of this, *Tahrik-e-Jadid* office is putting pressure on women to donate an additional seventy-six thousand rupees. Whereas, if the London Mosque and the houses bought from women's *chanda* are sold, the funds raised will be enough to pay off the entire loan for the Holland Mosque. And in fact, we can build a mosque there as well.

I called Chaudhry Shabbir Ahmad, who is in charge of the foreign branch of the Finance department, and asked him, 'Do you have any record which shows that when the estimate of one hundred and thirty-four thousand rupees from Hague was received, I gave permission to collect this amount from women?' Because women have the right to be asked in advance if they were even able to pay that amount or not. He said, 'It is regretful that we made a mistake at the time, and we did not ask Hazrat Khalifat-ul-Masih II's[ra] permission to be allowed to collect the additional funds from women as well. We don't have any record indicating that permission was sought to collect more funds.' I said, 'Fine, I accept that you did not seek my permission to collect one hundred and thirty-four thousand rupees, but when that amount increased to one hundred and seventy-five thousand rupees, then you should have taken my permission. Did you seek my permission?' They replied once again, 'We did not get permission from Huzoor and we have no document which states that we received permission to collect one hundred and thirty-four thousand rupees or one hundred and seventy-five thousand rupees from the ladies.' Therefore, it is my decision that this year Lajna Ima'illah should only donate thirty-six thousand rupees to *Tahrik-e-Jadid*. The remaining amount shall be paid by *Tahrik-e-Jadid* itself. Lajna Ima'illah will not pay more than thirty-six thousand rupees and the Holland Mosque will forever remain attributed to women. If we include the London Mosque as well, then the Lajna has already paid out three hundred and forty-six thousand rupees. Now the circumstances are such that if we appeal for one hundred thousand rupees from our women, they are able to collect it…"

(*Al-Fazl,* 23 February 1958, pp. 3-4)

A Precise and Comprehensive Commentary of Surah Al-Kauthar

Address at Lajna Ima'illah Ijtema

Delivered by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifat-ul-Masih II[ra]

1957

Every Ahmadi Woman is a Living Proof of the Truth of Ahmadiyyat

After *Tashahhud*, *Ta'awwuz,* and recitation of *Surah Al-Fatihah,* Khalifat-ul-Masih II[ra] recited the following verses of the holy Qur'an:

اِنَّآ اَعۡطَيۡنٰكَ الۡكَوۡثَرَ ؕ فَصَلِّ لِرَبِّكَ وَ انۡحَرۡ ؕ

اِنَّ شَانِئَكَ هُوَ الۡاَبۡتَرُ ۝

"Surely, We have bestowed upon thee an abundance of good; So pray to thy Lord, and offer sacrifice. Surely, it is thy enemy who shall be without issue."

(Holy Qur'an, Ch. 108: V. 2-4)

Answer to an Objection

The chapter I have just recited is addressed to Holy Prophet Muhammad[sa]. Allah says: 'O Muhammad, Prophet of Allah, surely, we have bestowed upon you *Kauthar*, so in gratitude to this great blessing pray to your Lord abundantly and be prepared to offer every kind of sacrifice. And be sure, it is your enemy that will prove to be bereft of male progeny.'

Since no son of the Holy Prophet[sa] stayed alive, the *Quraish* [the Holy Prophet's[sa] tribe] of Mecca used to call him '*abtar*' [issueless]. God Almighty answers their objection in this chapter, saying that this criticism of theirs is absolutely wrong. The Holy Prophet[sa] is not the one without issue, but it is his enemy who will be issueless and will be deprived of male progeny. As far as physical children are concerned, the Holy

Prophet[sa] did not have any sons to carry his name forward, but where spiritual children are concerned, we see he was given spiritual children and given them in such abundance, the like of which has never been recorded in the history of any prophet.

This is also mentioned in the *Khātamun-Nabiyyīn* [Seal of the Prophets] verse and it is stated that although there is no male child whom the Holy Prophet[sa] can be considered the father of, but God Almighty will bestow him with spiritual followers till the end of this world, who will continue his work and spread his message to the corners of the earth. Physical children are meaningless compared to such progeny.

We observe in this world that a physical child is at times a source of numerous difficulties and troubles and instead of bringing honor to his father, he [may] bring disrespect and shame to his father. So, to have such children is not a great achievement. However, if someone is blessed with a spiritual child, who spreads his name and works all over the world, then that counts as a great achievement for him. And in the eyes of the wise, such a person is truly said to be a father. Thus, God Almighty answers the objection of the disbelievers in this chapter by telling them that Holy Prophet[sa] cannot be labeled 'without issue' for not having male children because physical children are not always a source of honor for their father. Rather, they are at times a cause of dishonor for them. It is for this reason that we will bless you with spiritual sons, who will glorify your name and who will be a means to continue your work. Compared to which, your enemy will always be deprived of such children.

Sacrifices Made by the Children of Non-Believers

That the enemy remained without spiritual sons is proven in the way that a spiritual child is one who follows the religion of his father. The Holy Prophet's[sa] enemies included Abu Jahl, Aas Bin Wa'il, and Waleed bin Mughira, etc. These people inflicted pain upon the Holy Prophet[sa]. Abu Sufyān was another enemy who fought against him for a long time, but after the conquest of Mecca, he accepted Islam. Among all those enemies, what happened to Abu Sufyān was not only that he accepted Islam in his later years, but his son Hazrat Mua'via[ra] also accepted the Holy Prophet[sa]. And not only did he become a believer, but after Hazrat 'Ali[ra], he claimed to be the Caliph of the Holy Prophet[sa]. If a person has

claimed to be the Caliph of the Holy Prophet[sa], no matter how many doubts exist regarding his eligibility, this much is clear that he has accepted to be the spiritual son of the Holy Prophet[sa]. Then the progeny of the same Hazrat Mua'via[ra] maintained the government of Islam for eleven hundred years in Spain. This government was so glorious that there was a time when the whole of Europe was in awe of it. Thus, Hazrat Mua'via[ra] not only served Islam himself, but Islam gained glory through his progeny as well.

Once the Holy Prophet[sa] came home to see his wife, Umm-e-Habiba[ra], who was the daughter of Abu Sufyān – with her brother, Hazrat Mua'via's[ra] head on her lap and she was showing him [sisterly] affection. When she saw the Holy Prophet[sa], she felt shy and separated from Hazrat Mua'via[ra]. The Holy Prophet[sa] said, "Umm-e-Habibah[ra], were you showing your affection to Mua'via[ra]?" She said, "Yes, Holy Prophet[sa], Mua'via is my brother." The Holy Prophet[sa] said, "Whosoever is dear to you is dear to me." In one way, the Holy Prophet[sa] declared Hazrat Mua'via[ra] to be his son. This is what became of one of the enemies of Islam. In other words, Abu Sufyān who always used to fight against the Holy Prophet[sa], his daughter married the Holy Prophet[sa], and in a certain sense his son was declared by the Holy Prophet[sa] to be his own son. Then he also accepted the Holy Prophet[sa] and greatly served Islam not only during the lifetime of the Holy Prophet[sa], but also afterwards.

Then there was Abu Jahl, a vehement enemy of the Holy Prophet[sa]. What happened to him was that his own children wished to marry their sister to Hazrat 'Ali[ra], but the Holy Prophet[sa] did not allow this. He said, "There is no doubt that Islam permits a second marriage, but I do not like for the daughter of the prophet of God to join with the daughter of the enemy of God in the same house. I will not stand in the way of the second marriage. Hazrat 'Ali[ra] has the right to divorce my daughter and marry again or give up the idea of marrying Abu Jahl's daughter."

Anyhow, Abu Jahl was the Holy Prophet's[sa] worst enemy and his son Ikrimah[ra] (who later became a Muslim) was so staunch in his opposition that when Mecca was conquered, he could not bear the fact that the Holy Prophet[sa] should be the ruler and to be considered his[sa] subject, so he fled to Abyssinia. His wife was more righteous than him and was a Muslim at heart. She came to the Holy Prophet[sa] and said, "O

Holy Prophet[sa], is Ikrimah[ra] not your relative?" He[sa] replied, "Yes, he is my relative." She asked, "Would you not like for Ikrimah[ra] to stay here? When the rulers were not his relatives, he used to live in Mecca, but when you, who are his relative, became ruler, he has run away to Abyssinia." The Holy Prophet[sa] said, "Why has he gone to Abyssinia?" Ikrimah's[ra] wife replied, "He had heard that you had given orders for his death. O Holy Prophet[sa], when you have forgiven your other enemies, please forgive Ikrimah[ra] as well." The Holy Prophet[sa] said, "I forgive him. If he returns, we will do him no harm." Ikrimah's[ra] wife said, "O Holy Prophet, he is a very egotistical person. Perhaps you will expect him to accept Islam after his return. He will not accept Islam." The Holy Prophet[sa] said, "From myself, I give him permission to stay with his faith." That woman was very courageous. She went in search of her husband. Ikrimah[ra] was fleeing Mecca towards Abyssinia. As he was sitting on the seashore, ready to leave Arabia forever, his distracted and worried wife caught up with him and said, "My uncle's son (Arab women used to call their husbands their uncle's sons), where are you going, leaving such a gentle and merciful person?" This place from where ships left for Abyssinia, was seventy miles away from Mecca. Ikrimah[ra] said, "Why have you come running after me? Do you think that the Holy Prophet[sa] will forgive me after all my opposition against him?" His wife said, "Yes, I have just come from the Holy Prophet[sa]. He has said that he has forgiven Ikrimah[ra]. You may return to Mecca if you like and stay there in peace. You will not be troubled. In fact, I even had him promise that you will be allowed to keep your faith if you like. You will not be forced to accept Islam."

So Ikrimah[ra] returned. His wife took him to meet the Holy Prophet[sa] and said, "O Holy Prophet[sa] your nephew has returned." Then Ikrimah[ra] motioned to her to let him speak. Thus, Ikrimah[ra] said to the Holy Prophet[sa], "She has told me that you have forgiven me despite all my opposition to you and you will not kill me. Is this true?" The Holy Prophet[sa] replied, "Yes your wife has told the truth." Then Ikrimah[ra] said, "She has also told me that you have allowed me to stay with my religion if I like and I will not be forced to convert to Islam." The Holy Prophet[sa] said, "Your wife has told the truth."

On hearing this Ikrimah[ra] recited:

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

"I bear witness that there is no God but Allah, I bear witness that Muhammad[sa] is His Messenger."

The Holy Prophet[sa] asked, "Ikrimah[ra] why did you do this?" Ikrimah[ra] replied, "O Holy Prophet[sa], even after all the hostility, which both my father and I inflicted against you, you have forgiven me. The person who can forgive such fierce opponents and then also allow them to continue practicing their own faith if they wish, he can be no other than a prophet. O Prophet of Allah, I came back to Mecca with political motives, but when you yourself declared that you would not kill me and would even allow me to stay with my faith, I was assured that you are true and a Prophet of Allah. O Prophet of Allah give me your hand so that I may do *Bai'at*." Thus, Ikrimah[ra] took the Holy Prophet's[sa] hand and did *Bai'at*.

Later, Ikrimah[ra] progressed so much in his faith that in the battle of Yarmuk during the caliphate of Hazrat 'Umar[ra], when the lives of the companions of the Holy Prophet[sa] were in grave danger and Muslims were being martyred in great numbers, the commander of the Muslim army, Hazrat Abu 'Ubaidah bin Al Jarah[ra] said, "I would like some courageous soldiers, even if they be few, to volunteer and fiercely attack the enemy to demoralize the Roman army." Hazrat Ikrimah[ra] came forward and requested Hazrat Abu Ubaidah[ra] to let him choose some men from the Muslim army. Ikrimah[ra] said that he would take these men to attack the middle ranks of the opposing army and kill their general. At that time, the Roman general was valiantly fighting, and the Roman king had promised him that if he defeated the Muslim army, he would be married to the king's daughter and given half the kingdom. The general was in full zeal due to this incentive. He had brought his personal army as well as the king's army into the battlefield. He had promised the soldiers great wealth. With that in mind, the Romans were also fighting with full force.

When the Roman army attacked the Muslims, the general was leading them from the middle. Ikrimah[ra] brought along nearly four hundred Muslim soldiers and attacked the middle. One of the soldiers attacked the general and he fell to the ground. The enemy numbered in the hundreds of thousands and the Muslims were only four hundred. The battle was not easy. They were able to kill the general and so caused great turmoil within the enemy, but despite this, the Romans attacked these

Muslim soldiers. Besides a few, all [of the Muslims] were martyred. Out of the remaining few, twelve were severely injured. After the Muslims achieved victory in this battle, a search was ordered for the injured Muslim soldiers. Ikrimah[ra] was one of the twelve severely injured soldiers. A Muslim soldier came to him and found him very badly wounded. The soldier said to Ikrimah[ra], "Ikrimah, I have a goatskin bottle of some water. Drink some water." Ikrimah[ra] turned his head and saw the son of Hazrat Abbās[ra], Hazrat Fazal[ra] lying nearby. He was also badly wounded. Ikrimah[ra] said "My honor does not allow me to stay alive by drinking this water when the children of the companions of the Holy Prophet[sa], who were his helpers when I was their staunch enemy, would die of thirst. First give them some water and if there is any left, come back to me." Thus, this soldier went to Fazal[ra]. He motioned to another wounded soldier and said, "He is more deserving than I am. First give him some water." In this way, whichever wounded soldier he went to, they would send him to the next one and not one drank any water. When he reached the last injured soldier, he had already passed away. When he came back to Ikrimah[ra], he had also passed away. The same was the case for all the rest of them.

Now look, this kind of person, who showed such sincerity cannot have been Abu Jahl's son. Surely, he was the spiritual son of the Holy Prophet[sa]. Then the person for whom Hazrat Ikrimah[ra] showed such sincerity was not Abu Jahl's son or dear one but was in fact a close relative and beloved of the Holy Prophet[sa]. He didn't offer this sacrifice for the non-believers or disbelievers. But in fact, he offered this sacrifice for those who had accepted the Holy Prophet[sa]. Thus, Ikrimah[ra] who was Abu Jahl's son in the physical sense did not prove to be his son, but actually proved to be the Holy Prophet's[sa] son. He did his *Bai'at* at the Holy Prophet's[sa] hand and then offered extraordinary sacrifices for the sake of Islam. *Hadith* also stands witness to this. Several years before Ikrimah[ra] became a believer, the Holy Prophet[sa] prophesied that he would embrace Islam. It is recorded in a *Hadith* that the Holy Prophet[sa] said, "Once in a dream I saw an angel approaching with a bunch of grapes in his hand. I asked him who that bunch was for. The angel said that the bunch is from the grapes of heaven and your God has sent this for you. I was very happy at this, but I saw that the angel had another bunch with him as well. I inquired whom that was for. He said, 'This is for Abu Jahl.' I was very surprised at this. A bunch of grapes was sent from heaven for God's Prophet[sa] and one was sent for his enemy, Abu Jahl. How can the Holy

Prophet[sa] of God Almighty and his enemy be equal? But when Ikrimah[ra] converted to Islam, I understood that the bunch was meant for Ikrimah[ra]. God Almighty had revealed the name of the father instead of the son, as is the practice in dreams, and showed that Ikrimah[ra] would one day become entitled to the riches of heaven by accepting Islam."

The opponents said that the Holy Prophet[sa] was, God forbid, issueless because he didn't have any sons to carry on his name. But history proves that the Holy Prophet's[sa] enemies were the ones who were issueless. God Almighty brought their physical offspring into Islam and laid them at the feet of the Holy Prophet[sa]. They later gave enormous sacrifices for the glorification of the Holy Prophet's[sa] name and the religion he brought.

Hazrat Khālid bin Waleed[ra]

Then see how Waleed was also a great enemy of the Holy Prophet[sa], but his son Khalid[ra] accepted Islam and sacrificed his entire life for Holy Prophet[sa] and the religion he brought. Hazrat Khalid[ra] was once a staunch enemy of Islam, but later God Almighty guided him towards righteousness and he offered great sacrifices for Islam. He overthrew the Roman Empire and conquered Syria for the cause of Islam.

Hazrat 'Amr bin Aas[ra] whose grandfather was also a staunch enemy in the early days of Islam, also accepted Islam. He conquered Egypt and Palestine for Islam and conquered it in such a way that the people were compelled to admit that Egypt was a stronghold of Islam. I do not remember the names of the children of Attba and Sheba, but in any case, this is certain that God Almighty snatched these people's physical offspring and gave them to the Holy Prophet[sa] and instead of glorifying the names of their own parents, the descendants strived to honor the name of the Holy Prophet[sa].

Even though the antagonism of the Meccan disbelievers was such that once the Holy Prophet[sa], having had enough of their hostility, decided to go to Ta'if and convey the message of Allah to the citizens of Ta'if'. Therefore, he went to Ta'if, accompanied by his slave, Hazrat Zaid bin Haritha[ra], but the people of Ta'if rejected the message of Allah. They set dogs after the Holy Prophet[sa] and encouraged young boys to throw bags

of stones at him and therefore, drove the Holy Prophet[sa] out of the city. So, he returned to Mecca. But as he had left Mecca because of his dispute with them, according to the customs of Arabia, he was no longer a citizen of Mecca. So now it was up to the Meccans to let him enter the city. To enter the city, it was necessary for one of the nobles of the city to give him sanctuary. He sent Hazrat Zaid bin Haritha[ra] to Mut'am bin Addi a noble man of Mecca with the message that Holy Prophet[sa] was standing at the city gate and sought his refuge. If he agreed to give him refuge, he would enter the city, otherwise he would go back. Mut'am despite being a great enemy had a noble nature. He said, "What could be even more misfortunate for Mecca than for a man like Muhammad[sa] to leave it. This can never happen. May I and my seven sons perish, but Muhammad[sa] will stay in Mecca." Then he summoned his sons and said to them, "My sons, Muhammad[sa] has asked for my refuge and right now he is at the doors. I am going there right now. Draw your swords and walk with me and announce in the city that Mut'am has granted Muhammad[sa] his protection. If anyone has the courage, come and fight us. If Muhammad[sa] suffers even a minor injury while any one of you survives, I will refuse to see your faces for the rest of my life." Thus, he went to the city gate. He was a city noble and held authority over the people of the city. He had his seven sons with drawn swords walking beside him, so no one dared oppose him. Mut'am took the Holy Prophet[sa] to his home under his protection. When the Holy Prophet[sa] had entered his house, Muta'am bin Addi inquired if he was permitted to return to his own house. The Holy Prophet[sa] thanked him.

He was now allowed to go back to his home, but a day would come when God Almighty would lay the children of these very enemies of Islam at the Holy Prophet's[sa] feet. How cruel an enemy was Waleed, but his son, Khalid[ra] accepted Islam and also conquered Palestine and Syria and defeated the Roman army. Further, consider how great an enemy was Aassi, yet his son 'Amr[ra] accepted Islam, fought many battles for Islam and conquered Egypt. Then Abu Jahl who harbored enormous malice against the Holy Prophet[sa], but his son Ikrimah[ra] entered Islam and sacrificed his life safeguarding Islam and the companions of the Holy Prophet[sa].

Thus, there is a grand prophecy in the verses:

اِنَّآ اَعۡطَيۡنٰكَ الۡكَوۡثَرَ ؕ فَصَلِّ لِرَبِّكَ وَ انۡحَرۡ ؕ

اِنَّ شَانِئَكَ هُوَ الۡاَبۡتَرُ ۝

"Surely, We have bestowed upon thee an abundance of good; So, pray to thy Lord, and offer sacrifice. Surely, it is thy enemy who shall be without issue."

(Holy Qur'an, Ch. 108: V. 2-4)

God Almighty states that the Holy Prophet's[sa] enemies claimed that he did not have any male offspring, and so his name will be erased from this world. But they are liars, for God Almighty will bring their sons to the Holy Prophet's[sa] feet, and they will forever be a means of glorification for the Holy Prophet's[sa] name. In other words, this verse foretells that the Holy Prophet[sa] will be bestowed with spiritual offspring.

You are also Observing a Demonstration of

اِنَّآ اَعۡطَيۡنٰكَ الۡكَوۡثَرَ ؕ

Hence, those of you who sit here at this time, you are also the children of the Promised Messiah[as], the spiritual son of Holy Prophet[sa]. You are a witness of:

اِنَّآ اَعۡطَيۡنٰكَ الۡكَوۡثَرَ

Just take the example of this district. When we came here, there were only four or five Ahmadis, but now, even in the villages of Bharwana and Mangla there are around two thousand Ahmadis. Eighteen or nineteen thousand Ahmadis are in Lyallpur district and about sixty thousand in Sialkot. When the Promised Messiah[as] held the Jalsa in Qadian in 1891, only seventy-five members participated, which delighted the Promised Messiah[as]. Then next year in 1892, the participation increased to three hundred and twenty-seven, so in one year the number of Jalsa Salana participants increased from seventy-five to three hundred and twenty-seven. In this way, the Jama'at continued to increase in numbers every year. Now, look! The Jhang and Sargodha districts have five or six thousand Ahmadis, and this number is much larger than the previous ones.

Thus, Allah is blessing us with all sorts of abundance, which

إِنَّآ اَعۡطَيۡنٰكَ الۡكَوۡثَرَ points to as well.

No doubt that one of the meanings of *Kauthar* is a son who brings abundant goodness and that is the Promised Messiah[as]. But *Kauthar* also means an abundance of the community. And [the verse]:

إِنَّآ اَعۡطَيۡنٰكَ الۡكَوۡثَرَ ؕ

(Holy Qur'an, Ch. 108: V. 2)

means that there will be a large number of such people who are sincere and zealous in tabligh. So, witness how Ahmadiyyat has progressed despite unfavorable circumstances.

[The year] when the Promised Messiah[as] passed away, the number of people who attended the Jalsa Salana was seven hundred and fifty. That year he went for a walk in the evening and his foot kept coming out of his shoes due to the crowd. On return, he said that the Jama'at has progressed so much now that this year we have seven hundred and fifty people! But look, by the grace of God Almighty, the people who attend the *Khuddam* or *Ansar Ijtema* numbers more than seven hundred and fifty and the Jalsa Salana has many times this. Last year more than sixty thousand people came to the Jalsa Salana. This year even if the number of people attending declines a bit, there will still be around fifty to fifty-five thousand participants.

Then if we add all of those who attend Jalsa Salanas around the world, it is even higher. Last year I announced that sixty-one *Bai'ats* have come from the Philippines. Now I have been informed from there that the *Bai'at* count has increased to five hundred. All these converts were Christians before. The Philippines was first conquered by Spain; later America fought for it and conquered it as well. In fact, they conquered Cuba along with the Philippines. The general who conquered the Philippines was Portuguese. Historical accounts tell that after the conquest, this general hung his sword in a certain spot and announced that whoever wishes to save his life should pass under the sword and proclaim that he is Christian, but anyone who denounces Christianity will be slain. Thus, anyone who said this statement was spared and those who did not

say it were killed right then and there. That is how the whole country converted to Christianity one day.

So, the Philippines is very dear to us because it is our forefather's inheritance. It was a Muslim country for centuries and then was converted to Christianity by force. Now with the grace of God Almighty, Islam is rapidly spreading there. I was informed in a letter that so far five hundred people have become Muslim in the Philippines, and one young man is coming here for education as well.

In the same way, look at Germany as another example. There was a time when many grand philosophers and enemies of Islam who wrote books against Islam, amongst them were Germans too. But now Islam is spreading there and we even have a mosque in Germany and land has been purchased for another one, with the hope that it will be completed by 1958. By 1959, this number of mosques should increase to three. These countries were once enemies of Muslims, but now they are leaning towards Islam, and those who are joining Islam are progressing. This revolution has occurred in a very short period of time. In the time of the Promised Messiah[as] the Germans were opposed to Islam. This enmity continued up until World War II. The era of favorable inclination towards Islam came after 1945. This means it has only been twelve years since God Almighty turned the hearts of the Germans towards Islam and they became inclined towards it.

What is the Meaning of Kauthar?

إِنَّآ أَعْطَيْنٰكَ الْكَوْثَرَ ۝ فَصَلِّ لِرَبِّكَ وَ انْحَرْ ۝

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ۝

(Holy Qur'an, Ch. 108: V. 2-4)

Therefore, here one meaning of *Al-Kauthar* is *the Promised Messiah[as]* and its interpretation is, 'O Muhammad[sa], We will bestow upon you a magnificent spiritual son like the Promised Messiah[as], who will distribute treasures in abundance.' There is a prophecy in *Ahadith* that the Promised Messiah[as] will bring treasures, but the people will not accept them. Therefore, the Promised Messiah[as] wrote hundreds of books in support of Islam and laid the treasures of religious truth and knowledge

before people. Yet, people refused to accept them. If what these treasures referred to was tangible money and wealth, then there would not be any question of not accepting it because anyone who is given money will readily take it.

I remember once when the Promised Messiah[as] was seated in the mosque, a non-Ahmadi came to him and he said, "If you are truthful then give me ten thousand rupees." The Promised Messiah[as] laughed and said "A *Maulawi* must have sent you to go ask Mirza Sahib for money." However, the treasure the Promised Messiah[as] was to bring was not material wealth, because no one distributes money. If I put one rupee in your hand right now, I will see how you will distribute it.

In reality, the treasures the Promised Messiah[as] came to distribute were spiritual and intellectual treasures, and these treasures were also distributed in abundance. But alas! It is regretful that people do not accept them. Therefore, one meaning of *Al-Kauthar* is the Promised Messiah[as], for he is a man of much goodness. The other aspect being referred to in *Al-Kauthar* is you, i.e., that which God Almighty has bestowed in abundance.

In the beginning you numbered only one or two in your areas, but now hundreds of Ahmadis are to be found there. A lady just came from Lahore. She said that the first Ahmadiyya mosque in Lahore was in her area. I said that this mosque was built because of the blessings of the late Quraishi Muhammad Hussain Mufarrih Anbari. He built a mosque in seventeen *marala* [a measure of land. One *marla* equals 30.25 square yards] of land, which was more than enough for the need at that time. The Jama'at then made a terrace on it, and then people began offering their prayers in the streets. Therefore, around seven to eight hundred worshipers used to come to that mosque. Once I went out after leading the prayers and saw that the whole side ally was filled with bicycles. But now God Almighty has given the Lahore Jama'at the opportunity to buy five more *kanal* [equivalent to half an acre] of land in Mohammad Nagar. So, this land is six times bigger than the first mosque. Around three thousand worshipers can come to this place. Then there is another piece of land of twenty-one *kanal* which is available near this land. The owner of the land says that we can also buy that land. If we can acquire that land and a

mosque is built here, then around twelve to thirteen thousand people will be able to pray in that mosque.

Now, behold! This is the great favor of God Almighty, as only four to five hundred people could pray in the previous mosque. Then the terrace was built so that more people could pray in the mosque. Now the land bought for the mosque is five *kanal*. One *kanal* consists of five thousand four hundred and forty-five feet. So, this place is twenty-seven thousand two hundred and twenty feet. And one man can pray in nine feet, and in this way, this mosque is large enough for three thousand people. If we can get the adjacent plot of twenty-one *kanal*, then that would be five times more than this land. This is *Al-Kauthar* which God Almighty has granted to Jama'at. Once the circumstances were that the family of Mian Chiraghudin were the only Ahmadis and now today, the Lahore Jama'at consists of thousands of people and instead of one, two mosques have been built. This is a miracle that you are witnessing with your own eyes. No matter how other people may laugh at you, but every woman among you can claim that I myself have seen this miracle of the Promised Messiah[as]; that there was a time when there were no Ahmadis or only one or two in our region, but now there are thousands of them in that area.

In the times of the Promised Messiah[as], there was a man named Pira who was a simpleton. He lived with the Promised Messiah[as], who used to provide him with food. The Promised Messiah[as] sometimes would send Pira to Batala to collect postal packages. *Maulawi* Muhammad Hussain Batalwi had a habit of going daily to the Batala Station and if he found someone who said he was going to Qadian, he would pester them and like the Meccan opponents he would tell them that he was a childhood friend of Mirza Sahib and he would say, 'You should ask me what the truth is, for Mirza Sahib is simply running a shop. If you wish to save your faith, then go back. You will find nothing but disbelief and lies.' One day as usual *Maulawi* Sahib went to the station, but coincidently found no one was going to Qadian. Pira had gone to redeem the bill of sale. He was sitting there when *Maulawi* Sahib approached him. When Pira came back [to Qadian], he relayed that he was waiting for the bill of sale when *Maulawi* Mohammad Husain Batalwi approached him and asked him, "Pira, tell me. What do you see in Qadian that you are living there? Your faith is being destroyed for no reason."

Pira answered, "*Maulawi* Sahib, I am not educated but I have seen one thing that I can tell you. I often come to Batala to collect the bill of sales and I have seen you come to the station daily to mislead the public. It is possible your shoes have become worn after so much going back and forth, but people still keep going to Qadian and meeting Mirza Sahib. Even though he sits in his room, people are inevitably drawn to him and you on the other hand beseech and plead with people, and no one listens to you. Still people travel by foot, they are knocked about in carriages, only to go to some inconsequential village nearly twelve or thirteen miles from here, and pledge *Bai'at* to Mirza Sahib. Now you tell me if I should believe in you or Mirza Sahib?"

At that, *Maulawi* Sahib laughed and said, "Mirza Sahib has wised up his followers. They have answers to everything before it is even asked." Now this is a sign that you have witnessed, no matter how people may oppose you, you cannot deny this sign.

An American and his wife once came to meet the Promised Messiah[as]. They were seated in a room underneath the Mubarik Mosque. Professor Ali Ahmad who was the father in-law of my daughter, Amatul Rasheed was also visiting from Behar. At that time, there were not many people who could speak English in Qadian. Coincidently, that day *Maulawi* Mohammad Ali was also out of town. Professor Ali Ahmad said, "I know English and can translate." So, the Promised Messiah[as] sat him next to him and he translated.

The American asked, "Have you claimed to be the Messiah?" The Promised Messiah[as] answered, "Yes. It is correct that I have claimed to be the Messiah." The American said, "The prior Messiah showed miracles. What miracles have you shown?" The Promised Messiah[as] said, "So far, many miracles have been shown by my hand and even at this moment, I present the miracle of you and your wife." That American said, "How can we be a miracle? We are Christians, and we are not about to accept Islam." The Promised Messiah[as] said, "Take that book of mine and have someone read it to you and then see. There is a revelation written in it:

يَاتُونَ مِن كُلِّ فَجٍّ عَمِيقٍ- يَا تِيكَ مِن كُلِّ فَجٍّ عَمِيقٍ

[People will come to you by every distant track. Presents will come to you by every distant track.] [*Tadhkirah. June 7, 1906, p.863*]

Which means, ‘People from all corners of the world will come to visit you.’ Now, America is also a corner of the world from where you both have come. What was your interest in Qadian? If your intention was only to sightsee, you would have gone to Bombay [Mumbai], Calcutta, etc., and other big cities. But you came here, and you came only with the intention to meet me, and it is said in this revelation that people will come to you in great numbers from the corners of the world. The roads will break down and be pitted with holes. You must have seen it coming here. How bad the roads are from Batala to Qadian and God gave me this news forty years ago. So now if the two of you have come here to meet with me all the way from America, then you two are the miracle.”

Such is your condition too. Every woman from amongst you can say that she is a living sign of the truthfulness of the Promised Messiah[as]. There was a time when even the relatives of the Promised Messiah[as] were against him, but now his name has spread to all corners of the world. During the life of the Promised Messiah[as], this area which is our headquarters, had no Ahmadis. Closer to the time of his death, there was only one Ahmadi here, but now there are thousands of Ahmadis in District Jhang. In 1952 when we emigrated here, there were only five or six Ahmadis. But now two to three thousand people have accepted Ahmadiyyat and with the blessings of God Almighty, those who have joined Ahmadiyyat are well to do. It is amazing to see how God Almighty has guided these wealthy people towards Ahmadiyyat. Every other person from this area who comes to visit me, when I have asked them how much land they own, the replies have been ten, twenty, or forty *murabbay* [twenty-five square acres] of estate. Today one square acre is worth around fifty or sixty thousand rupees. There are very few people who own less than two hundred square acres of estate. If that amount is totaled, then I believe that almost twenty-five thousand square acres of land belongs to [those who belong to] the Jama‘at. Consequently, fifty million [rupees] worth of estate has emerged only in this district and this revolution has occurred in a very short period of time. It was only a matter of three years during which this revolution took place. Now look! is this or isn’t this a miracle?

A gentleman named Pir Munawar-ud-Din used to live in this area where there are Ahmadis. He even went to Qadian and upon his return, he told his followers that Mirza Sahib seems to be telling the truth and that

Hazrat Jesus[as] has truly died. But when his followers began to join Ahmadiyyat, he began resenting our Jama'at because his income had now reduced. On one hand, he was very respected and esteemed in this area, but on the other side, when all his followers became Ahmadis, he could find no place to stay. At last, one of his friends, Mr. Saleh Muhammad, offered to put him up in his home and then he went back to his homeland.

Hence, God Almighty has always shown signs in support of Ahmadiyyat, but only those benefit from these signs, who remove all forms of prejudices from their hearts and who hold God Almighty and His Messenger above all else.

There was another gentleman named Mian Nizam-ud-Din in the Promised Messiah's[as] time. He knew the Promised Messiah[as] and had a friendly acquaintance with *Maulawi* Muhammad Husain Batalwi. He had a great desire to perform Hajj and had done so many times. When the Promised Messiah[as] claimed to be a Prophet, he was away for Hajj during those days. I remember one of his jokes very well. He truly enjoyed drinking tea. When one of his friends asked him, "Mian Sahib you are in the habit of drinking tea. What do you do when you go to Hajj, for you cannot find tea over there?" He answered, "What is tea? It is just hot water and tea leaves. I can easily find hot water there. I then only need tea leaves and that I keep with me. To fulfill my craving of tea, I put the tea leaves in my mouth and then drink hot water."

Anyhow, when Mian Nizam-ud-Din came back from Hajj, he soon found out that there was a dispute between *Maulawi* Muhammad Husain Batalwi and the Promised Messiah[as]. He immediately went to the Promised Messiah[as] and asked, "Do you have some sort of dispute with *Maulawi* Muhammad Husain?" The Promised Messiah[as] answered, "We have no argument over worldly affairs, but yes, he refuses to accept the truth of the matter. He says that Hazrat Jesus[as] is alive in heaven, and I have written that Hazrat Jesus[as] has died. It is over this matter that there is a dispute." Mian Nizam-ud-Din replied, "If the Holy Qur'an confirms that Hazrat Jesus[as] is alive in the heavens, then will you still maintain your belief?" The Promised Messiah[as] said, "How can I say anything against the Holy Qur'an? If the Holy Qur'an confirms that Hazrat Jesus[as] is alive in the heavens, then I will surely give up my belief." *Maulawi* Nizam-ud-din said, "I used to say this before to people as well that Mirza Sahib

cannot say anything against the Holy Qur'an. Surely there has been a misunderstanding. Okay, so if I bring fifty verses from the Holy Qur'an which show that [Hazrat] Jesus[as] is alive, will you accept it?" The Promised Messiah[as] answered, "Mian Nizam-ud-Din, the Holy Qur'an is the book of Allah, and each word is worth acting upon. There is no question of bringing fifty verses. If you present even one verse, I will accept it." Hearing this he said, "I will definitely bring fifty verses."

The Promised Messiah[as] reaffirmed, "*Mian* Sahib, I will accept even one verse because a person who rejects even one verse of the Holy Qur'an is a disbeliever." After hearing this, Mian Nizam-ud-Din went to meet *Maulawi* Muhammad Husain Batalvi, who was living in *Chiniyon Walli* Mosque [Mosque of Chiniyon] in Lahore those days. He found forty or fifty people sitting there. At that time, Hazrat Khalifat-ul-Masih I[ra] was also in Lahore for a month's long leave from Jammu and he was engaged in a discussion with *Maulawi* Muhammad Husain Batalwi. *Maulawi* Muhammad Husain Batalwi said that the discussion on the topic of Hazrat Jesus'[as] death should be in the light of *Hadith*, whereas Hazrat Khalifat-ul-Masih I[ra] maintained that such a debate should be based on the Holy Qur'an. After a few days of discussion, Hazrat Khalifat-ul-Masih I[ra] agreed, "Fine, you may present from *Bukhari* [one of the attested *Hadith* books] as well." Muhammad Husain Batalwi was in the habit of exaggerating, so he was very proudly explaining to his friends, 'I pursued Nur-ud-Din[ra] and finally subdued him and he agreed to include *Hadith*.' Meanwhile *Maulawi* Nizam-ud-Din arrived there. He told Muhammad Husain Batalwi, "Forget these things. I have won over Mirza Sahib and have taken his pledge that if ten verses of the Holy Qur'an can be produced in support of Hazrat Jesus[as] being alive, then the Promised Messiah[as] will renounce his belief in the death of Jesus[as]. So please provide me with ten verses quickly, so I can invite Mirza Sahib[as] to the *Shahi* (Royal) Mosque and ask him to repent from his belief." *Maulawi* Muhammad Husain, who had been boasting about how he had pursued and subdued Nur-ud-Din[ra] and had finally forced him to accept *Hadith* as a basis for argument, became very angry upon hearing this. He asked *Maulawi* Nizam-ud-Din, "What ignoramus asked you to interfere in this matter? I have been arguing for so many days and with great difficulty, I have brought Nur-ud-Din[ra] towards Bukhari and now you have taken the discussion back to the Holy Qur'an." He made this statement in a state of passion, but when *Maulawi* Nizam-ud-Din heard this, he was overcome

with shock. He stood silent for some time and then said, “Fine *Maulawi* Sahib, wherever the Holy Qur’an stands, that is where I stand.”

He returned to the Promised Messiah[as] and took his *Bai‘at*. Thus, just as Mian Nizam-ud-Din said, “Wherever the Holy Qur’an stands, that is where I stand,” you have also been provided with this opportunity due to the blessings of the Promised Messiah[as], to reiterate that, “Wherever the Holy Qur’an stands, that is where we stand.” There is no doubt that the *Ahadith* are truthful, yet their ranking is lower than the Holy Qur’an. The Holy Qur’an is the word of God Almighty, and we can swear by its truthfulness, but we cannot swear that the *Ahadith* are most definitively true.

Sometimes even using a little bit of common sense pays off. When Hazrat Umm-e-Tahir[ra] was ill and was being treated in Lahore, we were staying at Sheikh Bashir Ahmad's house. At the time, a *Maulawi* Sahib came to visit me one night and said, “I have come to you because your Jama‘at is really very small. At the most, it will be a million, but the other Muslims number in the hundreds of millions. If you had worked alongside other Muslims, you would have achieved a great deal more.” I said to him, “You have come to visit me at night, so I ask you, why do you trouble yourself? As far as numbers are concerned, we agree that Muslims number in the hundreds of millions, but if you felt that Ahmadis should work alongside you, it is because Ahmadis are hardworking. If they work with other Muslims, then perhaps more work can be achieved. However, have you ever wondered where these hardworking people came from? These people came from amongst you, but when they entered the Ahmadiyya Jama‘at, they became hard working individuals. That shows that Mirza Sahib has such an influence that whoever becomes a part of this Jama‘at, becomes hard working and whoever stays with you becomes useless. You people are six thousand times larger than this Jama‘at, yet you are unable to achieve that which this Jama‘at is accomplishing. If you had considered this, you would have in fact suggested to me that I inform my Jama‘at that they shouldn’t work with other Muslims or they too will become as lazy and redundant like the rest of them, and the work of propagating Islam would stop.”

At this, *Maulawi* Sahib said, “That is correct. It was my duty to tell you that you have done a great favor to Muslims by establishing a

separate Jama‘at. For, if they had stayed as a part of us, Ahmadis would have developed the same obliviousness found in other Muslims.” Now see, this is the testimony of a non-Ahmadi and you can present the example of this testimony everywhere.

The newspapers often publish where our different mosques are located. Right now, the estimated number of Muslims in the world is one billion, but you, who are equal to one in six thousand in Pakistan and one in six hundred thousand in the world, you have built a grand mosque in Holland. Keep the pictures of this mosque with you. In fact, the headquarters should distribute these pictures among women and then they should show these pictures to other Muslims and tell them, “You tried to finish us in 1953, but you never had the opportunity to build a mosque in a foreign country. If someone has been blessed with such an opportunity, it is the women of this organization, whom you call non-believers and misguided. Indeed, although the Holy Prophet[sa] has said that he who builds a House of Allah in this world, Allah will build a house for him in the hereafter. We have built a mosque in The Hague, and according to this *Hadith*, we have the Holy Prophet’s[sa] testimony that we will have a home in heaven. But what testimony do you have that you will also have a home in heaven? Europe abused the Holy Prophet[sa] before you for six hundred years. They wrote books against Islam, taught them to your sons and made them atheist, but you did not have the ability to raise the name of God Almighty and His Oneness in Europe, or to build a mosque for His worship. However, we have made your children Muslims in the truest sense, given them spiritual education, and encouraged them to devote their lives for Islam. Then we sent them to Europe where they began to build mosques. Some made a mosque in the Hague, and some laid the foundation of a mosque in London. Then someone will build a mosque in Hanover while another will build one in Frankfurt. In this way, mosques would be built in every country by the grace of God Almighty and Islam will be victorious through us. It will be through us that mosques will be built in foreign countries, and through us the name of Allah will be spread to the farthest corners of the world.” These Muslims cannot do anything. Their last Mughal emperor, Zafar was better than them who said in a poem:

الٰہی خانہ انگریز گرجاءیہ گرجاءگھریہ گرجاء گھریہ گرجاء

He was very weak and powerless and was imprisoned by the British and survived on a stipend from them, but in this verse, he prays

four times, 'O Lord! Let this British house fall.' He used his words very cleverly so that someone could interpret it another way as well. He thought if a Briton asks me, I will say that I meant, 'O Lord! This British house is a church, this house is a church, this house is a church.' But his real meaning was 'O Lord! Let this British house fall, O Lord! Let it fall, let it fall, let it fall.' This shows the grand wish he harbored in his heart, which was for these Christian churches to fall and for Muslims to prosper once more and thus the name of the One God may spread throughout the world. Yet, the Muslims do not even have the courage to take a practical step towards bringing down the house of Christianity, or to strive to build the House of Allah in those countries that are full of disbelief and *Shirk* [associating partners with God]. It is only our Jama'at who is doing this work and this is proof of the fact that God Almighty established us firmly upon the right path.

Significance of *Purdah* for Ahmadi Women

Friday Sermon

Delivered by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifat-ul-Masih II[ra]

Murree, Pakistan
June 6, 1956

After *Tashahhud*, *Ta'awwuz* and recitation of *Surah Al-Fatihah,* Hazrat Khalifat-ul-Masih II[ra] recited the following verse from the Holy Qur'an:

إِنَّ الدِّيْنَ عِنْدَ اللّٰهِ الْإِسْلَامُ

"Surely the true religion with Allah is Islam."
(Holy Qur'an Ch. 3: V. 20)

After this, Hazrat Khalifat-ul-Masih II[ra] said:

God Almighty says in the Holy Qur'an that only such a [level of] faith is acceptable in which one completely submits oneself and adopts perfect obedience and where none of the commandments of God

Almighty are deviated from. Merely calling oneself a Muslim, pledging *Bai'at* outwardly, or simply pronouncing the words of the declaration of faith is of no true substance in the sight of God Almighty. For such a person to claim this to be their 'faith' is to mock and disrespect the faith and only proves one's hypocrisy and dishonesty. Only that person is truly righteous in the sight of God Almighty, who obeys the commands of God Almighty and fully dons the yoke of servitude around his neck. If a person does not obey the commands of Allah, then even if he proclaims his faith ten thousand times, he forever remains a Yazid or an Abu Jahl [enemy of the Holy Prophet[sa]]. And even if such a person proclaims ten thousand times that he is a Muslim, his claim is not worthy of even a seed of rye before the sight of God Almighty. It is only the complete obedience of and the complete submission to the Holy Prophet[sa] and the Holy Qur'an which makes one a true believer. Otherwise, even if he calls himself a Muslim by proclaiming the Declaration of Faith ten billion times, such a person is a liar and deceiver.

At another place, God Almighty expresses this same truth by saying:

وَ مَنۡ يَّبۡتَغِ غَيۡرَ الۡاِسۡلَامِ دِيۡنًا فَلَنۡ يُّقۡبَلَ مِنۡهُ ۚ

"And whoso seeks a religion other than Islam, it shall not be accepted of him."

(Holy Qur'an, Ch. 3: V. 86)

This means that if one adopts a way other than that of complete submission and obedience to Allah, then it will never be accepted under any condition.

Thus, merely saying that one is a Muslim or an Ahmadi is of no use to anyone until one actually demonstrates complete submission and obedience in one's conduct.

I have noticed that though most Ahmadis have started to pay *chanda* and a great many of them also regularly offer Salāt, but ever since the independence of Pakistan, some have abandoned *purdah*. This weakness is prevalent mostly in the well-off families. I wonder about these shameless and cowardly people that when they are failing to abide by the directives of the Holy Prophet[sa], of what service will they be to

their nation? The ones who really served their nation were those who set such marvelous examples of obedience to the Holy Prophet[sa], that even today, when one reads about them in the pages of history, one's heart overflows with emotions of profound love.

The Command of Purdah

Everyone knows that *purdah* was not a tradition of the Arabs. In fact, the commandment to observe *purdah* was not revealed in early Islam. At that time, even the wives of the Holy Prophet[sa] did not observe *purdah.* However, after the commandment of *purdah* was revealed, a young man selected a family to which he desired an engagement. The girl's father said, "I accept your proposal. You are a good person, you are good looking, and you earn your living, so I have no reservations in accepting your proposal."

The young man said, "If you agree, then I would like to see your daughter. How can I marry someone whom I have not seen?" The father replied, "I am not willing to show you my daughter." At this, the young man went to the Holy Prophet[sa] and said, "O Prophet of Allah! I have intended to marry into such and such family, but I do not know what the girl looks like. I would like to see her once for my satisfaction." The Holy Prophet[sa] said, "Even though the commandment regarding *purdah* has been revealed, it is regarding women who are strangers to you. The woman with whom a proposal has been accepted and the parents agree, then if the man wishes to see her, it is fine to see her once. Go to her father and tell him on my behalf to let you see his daughter. Had it not been a question of a marriage proposal then observing *purdah* would apply; however, if a person has agreed to marry and the girl's parents are also willing, then looking at her once to ease one's mind is permitted."

The young man went back and relayed the message of the Holy Prophet[sa]. It appears that the girl's father was not yet truly ingrained with Islam. When the young man said, "I have asked the Holy Prophet's[sa] permission, who said if your marriage proposal has been accepted, then she is your fiancé, and it is permitted to look upon one's fiancé before marriage to ease your mind." The girl's father replied, "I am not without honor that I would let you look upon my daughter. It is up to you whether or not you would like to marry her." As he was saying this, his daughter

was sitting behind the curtain listening to all of this, she suddenly came before them with her face uncovered and said, "I am not willing to obey a father who says that he has no regard even for the command of the Holy Prophet[sa]. Here I am before you. You may take a look at me." The young man however also had a very strong faith. He immediately lowered his gaze and bowed his head and said, "I will marry a righteous woman such as you, without looking upon your face. I do not wish to slight a woman who is so strong and so sincere in her faith by insisting to first see her face. Now, I will marry you without looking at you." And so he married her.

This was the state of their devotion, and this was the level of their obedience to the Holy Prophet's[sa] commandments. The commandment to observe *purdah* had been revealed, but this girl says, "Let my father disagree, but I refuse to obey a father who is not completely obedient to the Holy Prophet[sa]. When the Holy Prophet[sa] has allowed one to look upon his fiancé, then who is my father to stop this? Now I am standing before you. Take a look at me." More so, note the sincerity of that young man who said, "I do not wish to belittle a woman with such a strong faith. I will now marry her without having seen her." These are the people who continually sacrificed their lives for Islam without any hesitation. For they knew that once they had declared their faith in the Holy Prophet[sa], everything they owned was his.

At the Time of the Battle of Uhud

During the Battle of Uhud, when a rumor was spread under the misapprehension that the Holy Prophet[sa] had been martyred, the women of Medina panicked and set out from their homes, running towards the grounds of Uhud. Uhud was eight to nine miles away from Medina. One woman was running in this state of panic when she saw the Muslim army heading back. She reached a companion of the Holy Prophet[sa] and asked, "Tell me how the Holy Prophet[sa] is?" Since this companion knew the Holy Prophet[sa] was alive and safe and his own heart was at peace, he thought instead of telling her about the Holy Prophet[sa], he should tell her about matters more directly related to her. So, he said, "Lady, I am sorry that your father was killed in this battle." She said, "I did not ask you about my father, I am asking you how the Holy Prophet[sa] is" He said, "Lady, I am very sorry that your husband was also killed in this battle." The woman

said, “I did not ask you about my husband either; I am asking you about the Holy Prophet[sa].” He said, “Lady, I am very sorry that your brother was also killed in this battle.” She replied to him, “When did I ever ask you about my brother? I am asking about the Holy Prophet[sa].” He said, “The Holy Prophet[sa] is safe and sound.” The woman replied, “If the Holy Prophet[sa] is safe and alive, then I do not care if my father was killed, or if my husband was killed, or if my brother was killed, I only need the Holy Prophet[sa] to be alive.” Then she rushed onwards and said, “Tell me where the Holy Prophet[sa] is standing so I may see him with my own eyes, and so that I know for sure that he is alive and safe.” When she saw the Holy Prophet[sa] standing and he appeared in good health, she ran to him. She clutched the hem of his shirt and kissing it, said, “O Prophet of Allah! What did you do to have this rumor spread about you?” It was as if in her grief and panic, she did not realize that a person does not spread such news about oneself. And so, she asked him, “O Prophet of Allah! Why was this false news about you even spread?”

These were the brave women who loved Islam and the Holy Prophet[sa] so much that they cared for nothing else. Because they had cultivated a true faith. They understood that what truly mattered was obedience to the Holy Prophet[sa]. If walking upon this path, their father is killed, or husband is killed, or brother is killed, they should endure the grief happily in order to please God, and they should continue to give precedence, to the obedience of Allah and His Prophet above all else.

Similarly, when the Holy Prophet[sa] was returning from Uhud, an *Ansari*, whose brother had been killed in the battle, was holding the Holy Prophet’s[sa] horse’s reins, proud that they had brought the Holy Prophet[sa] safely back to Medina. When the Holy Prophet[sa] arrived at the gates of Medina, there was a lady standing there. The *Ansari* exclaimed, “O Prophet[sa] of Allah, my mother! O Prophet[sa] of Allah, my mother!” He meant that this was his aged mother and since one of her sons had been killed in the battle, she will be in intense grief [when she finds out], so he wanted the Holy Prophet[sa] to console her. When the Holy Prophet[sa] came closer he said, “Lady, I am very sorry that your son was killed in this battle.” Her eyesight was weak, so she began to look here and there to see where the voice was coming from. Once she managed to focus her gaze upon the face of the Holy Prophet[sa] and recognized him, she said, “O

Prophet[sa] of Allah! What kind of things do you say? As long as you are alive, then why even mention my son's death?"

The companions of the Holy Prophet[sa] exhibited magnificent models of sacrifice, sincerity, and devotion because they believed in him with true faith. They took it as their responsibility to obey him every step of the way. Consequently, in his book, 'Life of Muhammad', Sir William Muir writes that in the battle of Ahzab, a great army of disbelievers came together, but still they were defeated. The only reason for this was that the disbelievers made a strategic mistake. Whenever they crossed over the trench [to the Muslim side], they started marching towards the Holy Prophet's[sa] tent in their foolishness. But the companions of the Holy Prophet[sa] were so devoted that whenever they sensed the enemy's intent to kill the Holy Prophet[sa], their men, women, and children, would run out in fanatic passion to face the enemy army and defeat them. Had they not committed this blunder of marching towards the tent of the Holy Prophet[sa] it is very possible that they could have won the battle. This zealous adoration was due to their complete faith and total submission. These people obviously had faith. I also see that non-Muslims of good character have a sense of honor.

When I went for Hajj in 1912, I traveled on an Italian plane. First to Egypt and then for Hajj. Aboard that Italian plane was a doctor, whose wife had passed away. I asked him, "Why do you not marry again?" He replied, "If I do marry again, I would marry in Asia; not in Europe." He had a sense of humor. He imitated for me how when a husband comes home, a European woman greets him with an angry face. However, when she goes out in front of strangers, she wears powder and lipstick. "I am not going to marry a woman like that," he said. This tells us that it is not conditional to Islam, but any man with a sense of honor, regardless of his religion, likes to distance himself from such actions.

Once the Holy Prophet[sa] was delivering a sermon when he observed some people standing along the edges. It appeared as though space in the mosque was tight, so people stood along the sides to listen to the sermon. The Holy Prophet[sa] saw them and said, "Sit down." At that time, a companion[ra] was approaching the mosque. He was still in the alley when he heard the Holy Prophet's[sa] voice. Right away, he sat on the ground and began dragging himself towards the mosque. Another person

was following him. When he saw him, he asked, "What are you doing? You are a grown man, so why are you sitting in a squat, walking on your heels?" He replied, "I just heard the Holy Prophet[sa] say, 'Sit down', so I sat down right away." The other person said, "The Holy Prophet[sa] must have said that to the people who were standing inside the mosque. He did not say it to you." The man replied, "He might have said it to them, but I thought that if I did not obey him, and I died right at this moment, then there would remain one such commandment of the Holy Prophet[sa] which I had not obeyed. Therefore, I thought that no matter whom the Holy Prophet[sa] addressed, when his command has reached my ears, I should obey the command." This was the spirit of obedience found within the companions of the Holy Prophet[sa].

Similarly, look how dangerous the habit of drinking is. People try so hard, but still cannot rid themselves of this habit. Before the advent of Islam, drinking was a common practice in Arabia. So much so, that the wealthy used to drink five times a day, [as regularly] as the five daily prayers, and they were very proud of this. When alcohol was declared forbidden, the people who sat in the gathering in which the Holy Prophet[sa] announced it forbidden, heard this. However, this news had not yet reached those who were in their homes. A wedding ceremony was being held somewhere and they had set out large clay pots filled with alcohol. One or two pots had been drunk and three or four more remained. They were all intoxicated, when a man passed through the alley saying, "Listen, the Holy Prophet[sa] has said that today, I announce that alcohol is now forbidden for Muslims." At this, one of the men looked at another and said, "Ask him what he means." The other one picked up a rod and broke all the clay pots filled with alcohol until the alcohol flowed out into the alleys. The first one said, "What have you done? You should have first asked what was said." The second man replied, "When our ears have heard that the Holy Prophet[sa] has forbidden alcohol, then first I will break the pots and then ask what this is all about." This was the path walked upon by the companions of the Holy Prophet[sa] and they took the practice of obedience to its highest levels.

A Warning to the Ahmadiyya Community

Thus, through this sermon, I warn those Ahmadis who stop their wives from observing *purdah* and I bring their attention to reforming

themselves. But I believe that other Ahmadis are also guilty. Only because some person is very rich, you go and visit their homes. You dine with them and maintain a relationship of love and friendship. Your responsibility is that you should not even say *Salaam* [greeting of peace] to such a person. Then no doubt, it will be understood that you have a sense of honor and that you desire that the commandments of the Holy Prophet[sa] are obeyed. Instead, if you shake hands with that person, and say *Salaam* to him, and keep an association with him, you become an offender just like them. Therefore, today I announce that those who take their wives out without *purdah* and attend mixed gatherings, if they are Ahmadis, it is your duty to have no relationship with them. Neither shake hands with them nor say *Salaam* to them. Neither should you mix with their women, nor should you invite them for dinners, so that they feel that because of this weakness of theirs, their nation looks at them with repulsion. However, we do not have this rule for those who are not Ahmadis, because they are not members of our Jama'at. They are not bound to obey our rules. As they are not part of our Jama'at, they come under their *Maulawi's* rulings, and we are not responsible for them in the sight of God Almighty. Their religious scholars will be responsible. However, if you continue your relationship with these people, who call themselves Ahmadis, and yet go against the Holy Prophet's[sa] commandments, then not only will they be at fault, but so will you. God will say that you emboldened and bolstered them in this sin and led them to assume that their entire community approved of their actions.

Therefore, in the future, you are not to shake hands with them, nor to say *Salaam* to them; neither socialize with their women, nor invite them to your parties. You are not to say prayers behind them, nor give them any office in the Jama'at and if possible, do not even say their funeral prayers.

Likewise, the women of our Jama'at should not continue any sort of relationship with their women. It should not concern you how wealthy someone is. You have no need for wealthy people; you need God. If for the sake of God Almighty you sever your relationship with these wealthy families, then perhaps these rich people will not visit your home, but God will visit your home. Now you tell me, is it more honorable for a wealthy person to visit your home, or for God Almighty to visit your home? Even the wealthiest of the wealthy is worthless before God Almighty.

Therefore, today I announce that from now on, you should have no relationship with such people.

You should not worry that their leaving will lessen our funds. When the Promised Messiah[as] made his claim, how many people paid *chanda* at that time? Yet, God Almighty grew His Jama'at and now the annual budget of *Sadr Anjuman Ahmadiyyat* [The Central Ahmadiyya Council] is one point seven million rupees, and we expect that in the next two to four years our annual budget will reach five or six million rupees. Thus, having begun from one person, if our Jama'at has progressed so much that our budget has reached hundreds of thousands of rupees, what would it matter if these ten or fifteen people leave? We believe that if one person leaves our Jama'at, God Almighty will give us a thousand more people. So, we do not worry about them leaving. We simply wish that they should not be Ahmadi merely in name, but that they show their obedience to the Holy Prophet[sa] through their actions.

The Interpretation of Purdah

Purdah does not mean the *purdah* of the previous times, which was practiced in India, when women were confined within the four walls of the house. Nor does *purdah* mean the current *burqa*.

The *burqa* that is in practice today was not worn during the time of the companions of the Holy Prophet[sa]. At that time, women used to wear their large shawls in such a way that the cloth was drawn to cover their faces, much like the noble farm women [in Pakistan and India] practice it today. Thus, once a companion of the Holy Prophet[sa] was sitting in the mosque of Kufa, and the topic of *purdah* came up. At that time, a new form of *burqa* had emerged. The companion[ra] was mentioning this and said, "I swear by God Almighty that there was no tradition of anything like this in the time of the Holy Prophet[sa]." In those times, women used to cover themselves with a large shawl and pull it over their faces. This would cover their whole face and leave their eyes free, just as still is the tradition in the old landlord families [of India and Pakistan].

Hence, the *Shariah* only indicates a large shawl to be wrapped and has emphasized that a *ghoonghat* should be drawn [fabric be drawn to cover the face]. Otherwise, it is not permitted to cover the eyes, for that

would be cruel to women. Similarly, there is no harm in going out for a walk with your wife as long as she observes *purdah.*

I heard Hazrat Khalifat-ul-Masih I[ra] myself narrate that, "Once, the Promised Messiah[as] was taking a walk with his wife, Hazrat Umm-ul-Momineen[ra] [Mother of believers] on the railway station of Amritsar. *Maulawi* Abdul Karim[ra] came to me in a panic and said, '*Maulawi* Sahib, look the Promised Messiah[as] is strolling here and Hazrat Umm-ul-Momineen[ra] is with him. Please go and advise Hazrat Sahib that this is not appropriate. There are strangers gathered here at the station and they will criticize."

Hazrat Khalifat-ul-Masih I[ra] said, "I replied that since the objection has come up in your mind, you should mention it to the Promised Messiah[as] yourself. I am not going to. Finally, he went [to the Promised Messiah[as]] himself. After a little while, he came back with his head bowed down. I asked, '*Maulawi* Sahib did you say it?' He replied, 'Yes, I said that it was not appropriate and that tomorrow, it will be published in all the newspapers and enemies will criticize you.' When the Promised Messiah[as] heard this, he said, '*Maulawi* Sahib, what will they write? Will they write that Mirza Qadiani was taking a walk with his wife? And even if they write this, what is so worrying about it?'"

Thus, *purdah* was so strict in those days that people considered taking one's own wife for a walk to be improper. But the Promised Messiah[as] did not care about that. In his last days when the Promised Messiah[as] was residing in Lahore, he regularly took Hazrat Umm-ul-Momineen[ra] out with him. Since the Promised Messiah[as] himself was ill and suffered from nerve related problems, and Hazrat Umm-ul-Momineen[ra] was also poorly, he would go out daily in a phaeton and Hazrat Umm-ul-Momineen[ra] would go with him. The same went for Qadian, where Hazrat Umm-ul-Momineen[ra] always went for walks and her female friends would go with her.

In short, *purdah* does not mean that you should confine your women to their homes. They can go out for excursions. Yes, hearing outbursts of laughter from within homes is not permissible. However, it is permissible for them to talk to others about important matters. For instance, if they need to seek a doctor's advice, they can. Or suppose there

is a lawsuit, and the woman needs advice from an attorney, she can do that as well. Similarly, if she needs to make a speech which a man cannot make, then the woman can make a public speech as well.

It is a known fact that Hazrat A'ishah[ra] used to narrate *Ahadith* to men. In fact, she was once a commander in a battle. In the battle of Jamal, she rode upon a camel and commanded the whole army. Hence, all things are allowed. What is not allowed is that women walk around bare faced and mingle with men. However, if she draws a *ghoonghat* and sees her path around, it is allowed. But to take off the veil from the face and attend mixed parties where men sit here and men sit there is not permissible. Similarly, it is not permissible for women to sing poetry to men [to entertain them] for this is a frivolous act.

In short, women attending mixed gatherings, baring their faces before men, and laughingly chatting with them, are all impermissible acts. At the same time, the *Shariah* gives them liberty in certain matters. In fact, the Holy Qur'an uses the words:

إِلَّا مَا ظَهَرَ مِنْهَا

'...that which is apparent thereof'

(Holy Qur'an, Ch. 24: V. 32)

which means, there is no sin upon a woman. This allowance includes all those female laborers who have to work in the farms and fields. The nature of their work requires that they keep their eyes and the surrounding area bare. Otherwise, it would become an obstacle in their work. Therefore, based on:

إِلَّا مَا ظَهَرَ مِنْهَا

they are allowed to bare their face from eyes to nose. And since at times, they have to work while standing in water, they are also allowed to tuck up their trousers to bare their shins. In fact, our scholars have also ruled that if a woman is pregnant, with no good midwife available, and the doctor says that if this child is not delivered by a male doctor then her life is at risk, and she still refuses to have a male doctor deliver her baby, she will actually be committing a sin. In this situation, *purdah* is not to be considered. Ordinarily, *purdah* of a woman's body is more important than that of her face, but in this situation, it is necessary for her to bare her private parts in front of a male doctor. If [in such a situation] a woman

does not allow a male doctor to deliver her baby and she dies as a result, then before Allah, it will be considered as though she committed suicide.

Thus, there is no problem for which Islam has not provided a solution. But, despite this huge blessing from God, that He has given us all kinds of commandments to make our lives easier, if someone abandons the observance of *purdah*, then that person insults the Holy Qur'an. What kind of relationship can we have with such a person? That person is our enemy and we are their enemy. It is the duty of the men and women of our Jama'at that they have no relationship whatsoever with such Ahmadi men or such Ahmadi women. It is not a cause for pride that some women be the wife of a very wealthy man, rather the cause of pride is that you have a relationship with the angels, and only those people meet the angels who are fully obedient to God Almighty. Therefore, do not bother with these people and do not be afraid about what will happen if they leave. If one of them leaves, thousands more will join you in their place. In fact, later thousands of very wealthy people will join you in their place. Then their number will only continue to increase due to the blessings of God Almighty. In fact, I believe that if you develop modesty, then the decent population among Muslims will observe your behavior and also feel obligated to follow your example. Even now, the examples set by our Jama'at in some matters has left a deep impression upon the people.

Recently, one of the members of our Jama'at passed away. He was completely illiterate. He was however, very devoted to Ahmadiyyat. He lived in a village near Rabwah. For a very long time he frequently visited Qadian. His father and brothers were all thieves. They used to go and steal buffalos in the area. He himself told this story that once his brothers stole someone's buffalo [and brought it home]. He said, "The native people are masters in tracking. They followed the tracks and reached our house and demanded, 'Return our buffalo!' My brothers began swearing that they had not stolen their buffalo. Those people said, 'We have no faith in your taking oaths. However, if your brother, who has become a *Mirzaai* [a derogatory name given to Ahmadis by non-Ahmadi Muslims, meaning those who follow Mirza Ghulam Ahmad of Qadian[as]] comes and tells us that you have not stolen our buffalo, then we will take his word.' The brothers said, 'He is a *kafir* [disbeliever]. How can a non-believer be trusted?' They replied, 'He may be a non-believer, but we have more trust in his word than yours.' He then said, 'Finally, my brothers came to me

and beat me up badly and told me that I must not go outside and say that they have the buffalo. Once they were satisfied that I would not give up their secret, they took me outside and asked me whether they had stolen the buffalo. I said, 'If I say something, you will be mad.' They said, 'No, just tell them whether we took their buffalo?' I said, 'Yes, you certainly did, and she is standing inside.' Then they took me inside again and beat me up saying, 'We told you to say no, then why did you tell them?' I said, 'Well, she is standing inside, how I could have said otherwise?''

Thus, the truthfulness of Ahmadis had made such a strong impression on people that they would say, "He may be a non-believer, but when he speaks, he speaks the truth." So, a good example leaves a very strong impression on people.

In the days when I was staying in Lahore due to *Umm-e-Tahir's* illness, a non-Ahmadi religious scholar came to see me at ten o'clock at night. He said, "Your Jama'at is very good and you are doing a great service for Islam. There is however one flaw which should not be there and that is that you do not mix with us, you do not say prayers behind us, nor do you marry among us. If this one fault is corrected, then there is no better Jama'at than yours." I said, "*Maulawi* Sahib, these people whom you are praising, have they come from among you, or did they come from someplace else? When they have come from among your people and the teachings of the Promised Messiah[as] have brought about such a great change within them, then you want them to mix with other Muslims and go back to being like the others who fail to practice good deeds?" He was a smart person, so he said, "I understand it now. You should not mix with the other Muslims at all and should stay a distinct (Jama'at). If the people of your Jama'at mix with others, then the struggle your Jama'at is undertaking to spread the name of Islam and the Holy Prophet[sa] will be wasted and the propagation of Islam will come to an end. At least there is now one Jama'at which is spreading the name of the Holy Prophet[sa]."

Just look, what impact a pious example has on people. Now due to their wealth, these people are becoming an obstacle in the way of Ahmadiyyat. If they stop being a hindrance to Ahmadiyyat and they obey the commandments of Islam, then Ahmadiyyat can attain great progress.

(*Al-Fazl*, 27 June 1958)

Annual Ijtema of Lajna Ima'illah

Message from Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifat-ul-Masih II[ra]

(This message was read out by Hazrat Sayyeda Umm-e-Amatul Mateen, President of Lajna Ima'illah *Markaziyya*)

Rabwah
1960

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيمِ
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
نَحمَدُہٗ وَ نُصَلِّیُ عَلیٰ رَسُوْلِہ الکَرِیم
ھوالنّاصر

I seek refuge with Allah from Satan, the rejected.
In the name of Allah, Most Gracious, Ever Merciful
We praise Him and send salutation on the Magnificent Prophet
He (Allah) is the Helper
With the Blessings and the Mercy of God!

Members of Lajna Ima'illah,

As-Salamu 'Alaikum, wa Rahmatullahe wa Barakatohu
[Peace be on you, and Allah's mercy, and His blessings]

It has been thirteen years since we left Qadian, and it seems as if the time for our return is coming near. You should try to increase your sincerity and practical actions, so that whenever returning to Qadian is decreed for you, it be full of blessings. Qadian is our real center and only that person will reap blessings who keeps a spiritual connection with it.

Christianity has lasted one thousand nine hundred years, yet it is still striving, and has spread throughout the world. You should also spiritually capture the world for nineteen thousand years. For, the Messiah of Muhammad[sa] is higher in all his glory than the Messiah Hazrat Jesus[as]. May God Almighty enable you to do so, and may He bless your efforts, and may you always find a place in His nearness.

The Holy Prophet[sa] said, "Even if Hazrat Moses[as] and Hazrat Jesus[as] had been alive, they would have had no choice but to follow me." Thus, your master, [Holy Prophet[sa]] ranks higher than even Hazrat Moses[as] and Hazrat Jesus[as]. Your goal should be that when you return to Qadian, millions should have already accepted Ahmadiyyat. Teach your children to spread Ahmadiyyat and strive for its progress. The Holy Prophet[sa] has said that paradise lies under the feet of mothers. This means that if a mother wants, she can destine her children for paradise. So, 'O Ahmadi ladies! Strive to destine your children for paradise and teach them not to rest until they peacefully spread Ahmadiyyat, not just in Punjab, but all over the world.

It has been thirteen years since you left Qadian. During these thirteen years, you should have increased the members in the Jama'at manifold. It is true that women cannot work in the same way as men, but they can certainly persuade their husbands and sons. Christian women dedicate their entire lives and work for their religion. In any case, you should set a higher standard than Christians, and raise the flag of Islam and Ahmadiyyat until the Day of Judgment. May God Almighty be with you and may He enable you to fulfill your duties in the best manner. May He make you a true servant of Ahmadiyyat and may He make you a recipient of His Blessings.

(*Misbah*, December 1960, page 2-3)

Lajna Ima'illah's National Ijtema 1962

Message from Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifat-ul-Masih II[ra]

1962

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيمِ
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
I seek refuge with Allah from Satan, the rejected.
In the name of Allah, Most Gracious, Ever Merciful

Members of Lajna Ima'illah,

As-Salamu 'Alaikum wa Rahmatullahe wa Barakatohu

The Lajna *Ijtema* is in session. I am unable to address you due to an illness. However, I would like to convey to you the message that you should remember that ladies have responsibilities as well. The next generations will be brought up as a result of their moral training. Therefore, make every effort to raise the next generation to be strong, and those who will spread Islam throughout the world. At this time, Christianity is dominant. However, the Holy Prophet[sa] is the world's greatest prophet and is the savior. Therefore, you should try your best to spread Islam and establish the kingdom of the Holy Prophet[sa] throughout the world. May Allah enable you to do so.

Humbly,
Mirza Mahmud Ahmad (Khalifat-ul-Masih II[ra])